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The Standard.

REPORT OF THE PENNSYLVANIA ANTI-SLAVERY SOCIETY.

It has been customary in the reports which have been submitted to the meetings of this society, to take a wider range than is embraced in our own particular limits, and to give an elaborate survey of the whole anti-slavery field. Interesting and instructive, even, as such documents may be, it is not our intention to copy the precedent they might be supposed to have set us; but we shall satisfy ourselves, and hope to satisfy the society, by confining this report, as far as may be, to limits embraced in the compass of our own operations.

We have nothing of very particular interest to record concerning the progress, since we last met, of anti-slavery in Eastern Pennsylvania. Our cause has been advancing with a steady and onward step. Though this may not be manifest in any brilliant achievement, or special triumph, and though our course may be unmarked by any thrilling incident, or any great excitement, nevertheless our principles have been finding their way deep into the hearts of the people. The community is giving evidence of a gradual and a certain change. To superficial observers this may not be so evident; but to those who look beneath the surface of first appearances, testimony of its truth will be found very abundant.

The violent opposition which used to be manifested towards the abolitionists, has in a great measure subsided; and the hostility which their measures once provoked, is disarmed of most of its malignity. The "freedom of speech and the right of the people to assemble together," but recently so violently contested, are now readily conceded; and the advocates of the slave, in most parts of our State, are freely allowed to hold their meetings and promulgate their doctrines. The prejudices of the people, though still prevailing to a lamentable degree, have lost much of their violence; the darkness and ignorance in regard to the extent and evils of slavery, and the doctrines of abolition, have been gradually giving way before the light which your labors have been steadily diffusing; and the views of the community are gradually approaching a point nearer to the truth.

Abolition is not so odious as it once was; nor does the profession of adherence to its doctrines require the same forfeiture of reputation and caste. As the minds of the people have become familiar with the subject, and accustomed to its discussion, their prejudices have not only disappeared, but, without acknowledging it, and without perhaps being even conscious of it themselves, their attitude has been so much changed that no small share of the hatred they once bore to abolition is now transferred to slavery.

Superficial observers make great mistakes in arguing from the subsidence of excitement and the calm which now pervades the public mind, that the cause is retrograding and dying away. A little closer scrutiny will satisfy them that the very facts from which they draw this hasty inference, will lead to a precisely opposite conclusion. It is because the cause of the slave is *onward*, that we note this absence of excitement. It has overpowered the obstacles that at first opposed themselves to its progress; the force of truth has subdued the fierceness of its opponents; its little handful of friends has swelled to a host, from the ranks of its enemies; its onward march has driven its open opponents and persecutors to their entrenchments, and obliged them to cease from the strife of opposition and take the attitude of defense. Hence the quiet that is now observed. To the knowing mind, it is an evidence not of our decay, but of our progress.

But pleasant as it is to recount these general indications of our advance, we would not beguile ourselves with the hope that the principal obstacles to our cause have been overcome, and that what remains to be done may be accomplished with less self-denying labor and little sacrifice. Nothing could be farther from the truth. The advance of our cause has been great indeed, and its present position is truly encouraging; but only when it is looked at in comparison with the position we once occupied, and the point from which we first started. When, however, we survey the wide field of labor that lies before us, and the difficulties that remain to be overcome, the strongholds of the enemy that are to be stormed and taken; when we look forward to the goal to which our anti-slavery car is at last destined, we seem to have accomplished almost nothing; certainly not much more than is sufficient to save us from despondency and inspire us with courage to renewed exertion and more self-denying labor.

Much land yet remains to be possessed. Though public sentiment has been somewhat softened, it is far from being completely changed. It is still the friend of the oppressor and the enemy of the slave. Though the light of anti-slavery truth has been shedding abroad its night-dispelling rays, large portions of the region under our supervision are still enveloped in almost Egyptian darkness in regard to our doctrines. Prejudice has been disarmed of some of its malignity, but it is still rife; many friends have been converted to our side, but multitudes, far out-numbering them, remain our opponents. Slavery still lives and flourishes, and our labor is but begun. Some of the enemy's redoubts have been taken, but the main citadel has hardly been moved. These things we mention, of course not to discourage, but because they ought to be known. The true abolitionist will not be discouraged by them. They will be fresh fuel to his zeal.

In conducting the anti-slavery enterprise in this State, it is believed that the principal entrenchments—the strongest holds of slavery—have been too much overlooked. We have not directed our operations with sufficient constancy and force to the fountain of public sentiment. It is the "Church," more than any thing else, that gives tone to public opinion, and this is the stronghold of slavery. If we would route the monster, here must we direct our attacks. The religious sentiment is the strongest in the world; and the most powerful moral lever is that which has this for its fulcrum. The religious sentiment of this community is perverted to the support of slavery. The Church is the main fortress of the monster. "Ministers of the gospel"—so called—are its body-guard, and perversions of the Scriptures are employed as its principal weapons of defense. Thus entrenched and thus defended, it lies secure until we change our ground of attack, or direct with fresh energy our assaults. The mass of the people are embraced within this Church; they sit under the preaching of these ministers; they look up to them with veneration, and but too implicitly receive their doctrines. Abolitionists have too long waited upon these ministers, begging them in vain to do their duty; and too long have they spoken in whispers their convictions with regard to the true character of American Christianity. It remains for them now openly to take the ground, and to *prove to the world*, that any church that hugs slavery to its bosom is not a church of Christ, but a synagogue of Satan—that "ministers of the gospel" who apologise for, or defend slavery, are false prophets and hirelings; and that the religion they preach is not the religion of Christ, but "another gospel;" that it is a false religion, and ought to be renounced as the deadliest of heresies. Until this be done, the hearts and consciences of the people will, as by a sacred shield, be guarded against the truths of humanity and right religion, and all our efforts to reach them will prove abortive.

Next to the delusions of a false religion, our cause encounters the most specious foe in the form of a false democracy. We use this term in no invidious application, or in reference to any particular political party. Each of the great political parties are loud and vehement in their professions of democracy, and claims to be the only true friends of the people and the country. If one exceeds the other in boisterous profession of attachment to principle, and regard for human rights, they are outdone, in their turn, by the vehement claims that others have to be considered the only virtuous and respectable party, and the only one actuated by true patriotism and regard for the country's interests. The professions of both are hollow and hypocritical. As parties, they are corrupt to the core, and unworthy of confidence. While the one loudly talks of "human rights" and "universal equality," "no special privileges" and "general liberty," it is proving itself, by its exhibitions of individual character and its collective practices, to be, to a great extent, the deadliest enemy of these very doctrines. At the same time, the pretensions of the other to "virtue," and "devotion to the interests of the country," are proved, by the same test, to be utterly false and unworthy of confidence—mere pretences often to cover the grossest selfishness and the most unprincipled despotism.

Yet, the power of these parties over the people is immense—second only to that of the sects already alluded to. Honest men are wheedled by their pretensions, and are unwittingly drawn into the support of oppression, and of measures fraught with the deepest injury to the country. This spell of party needs to be broken; and this can only be done by plainly and constantly uttering the truth, and exposing the falseness of its professions, in proportion to the faithfulness and consistency with which we perform this duty, will our principles advance and our cause prosper. We rejoice that our friends are beginning to see this: we rejoice in the evidence that every day is furnishing, that they are throwing off the yoke and breaking the fetters of political action. Until their example is more generally followed—until our friends generally refuse to support any party or any political measure, where their doing so obliges them to compromise their anti-slavery principles, our cause will fail to move forward to a rapid, final triumph.

Yet we would not be understood in thus advocating political consistency, as favoring the formation of a distinct political party amongst abolitionists.—We deplore the mischiefs incident to all political organizations, and especially dread their introduction into the anti-slavery movement. In saying this, we are not blind to the advantages which the friends of this measure hold out as arguments for its adoption. Freedom from connection with, and support of pro-slavery parties, and the means of bearing an open and united testimony against that iniquity, are advantages which your committee fully appreciate, and for which they have always contended. So lively has been their apprehension of them, and so earnest have some of them felt in urging their importance upon the people, as to make the impression upon some, that they were favorable to the scheme of the "liberty party." In this they have been misunderstood. It may have been that in attempting to discriminate between the right and the wrong, the true and the false, of our third party friends, an error was committed in looking too much at what was supposed the right and the true, and that sufficient condemnation was not expressed of the evil and the false, and that we justly rendered ourselves liable to misconstruction. So far as this has been the case, it was our misfortune more than our fault; it was an error of oversight, not of intention.

While, therefore, we admit, as we ever have, the importance of some of the objects proposed in the formation of a political organization, we are far from conceding either the necessity or the expediency of such a measure for their attainment. On the contrary, we desire to pass upon it our unequivocal disapprobation. There are other ways in which these may be secured, more certain and more safe.

Means can be taken to withdraw abolitionists from the support of pro-slavery factions, and bring out their united testimony against the evil without embodying ourselves into a political party. Let such be adopted, and we shall neither on the one hand belie our professions of opposition to slavery, by giving our political support to its friends; nor on the other shall we lower the standard of our high and holy cause by involving ourselves in the whirlpool of corruption and political strife.

Your committee has been led to speak thus at length on the subjects of religion and politics, as connected with our cause, knowing how closely they are interwoven with it, and being convinced of the importance of having, in regard to them, a clear and a common understanding. Enough, however, has been said on these points. A few words in regard to others of a somewhat different character, but of equal importance.

The Executive Committee are deeply impressed with the inadequacy of the means which have been relied upon, for the last two years, to promote abolition in Eastern Pennsylvania. They bear no proper proportion either to the ability of abolitionists, or the vastness of the work before us. The circulation of the Pennsylvania Freeman, the publication and distribution of occasional pamphlets, and the services of voluntary lecturers, are, it is true, valuable auxiliaries in the cause. Such services, particularly as those rendered in the way of voluntary lecturing by our talented and indefatigable brother, Charles C. Burleigh, who, from the duties of his office as editor of the Pennsylvania Freeman, could economize time enough to perform almost the labor of a regular lecturer, cannot be too highly estimated. But of these services the cause in this State has been deprived, by a call to our friend to labor in another and a distant field. Even if he should return, however, as it is hoped and expected that he soon will, still the routine of measures on which we have been relying, are felt to be altogether insufficient to compass within any reasonable time the great work that lies before us. *We must ply the work with more energy.*

The importance of having constantly in the field a number of able and zealous lecturers, who shall devote their whole time to the work, especially impresses itself upon the minds of your committee.—By no other means can so much good be done. The living speaker who will carry our doctrines to the people's doors, and publish them in their ears, "whether they will hear or whether they will forbear," takes the precedence of all other means.—This is proved by all experience, and is so obvious to every one's good sense, that it is useless to swell this document by enlarging upon it. Measures then should be taken without delay, to secure to the cause the benefits of a strong and effective lecturing force.

Again, while the importance of having a weekly paper to circulate among abolitionists is fully acknowledged, it is felt to be very desirable to have published, from time to time, large editions of suitable documents to put into the hands of the opponents of abolition. If once a month, or oftener, a very large edition of some suitable document, prepared for the purpose, accompanied, if it be thought proper, by appropriate facts, were to be published in newspaper form and circulated throughout the country, directed to individuals through the mail, it is believed that much more good would be done than by expending the same amount of money and labor on a paper, the circulation of which is limited to a very small number of readers, and these, most of them, already converted to our views.

The committee believe it practicable, without any additional sacrifices on the part of our friends, to secure to the anti-slavery cause in this State all the advantages that we have just mentioned. That is the advantage of a regular weekly newspaper, to act as a general medium of communication; a good force of able lecturers; and the distribution of large editions of papers suitable to be read by our opponents. A plan to this effect, after being under consideration for some time, has been matured and published at length in the columns of our paper. It is as follows: "To discontinue the weekly publication of the Pennsylvania Freeman, and supply our subscribers, in its stead, with the National Anti-Slavery Standard. To use the money that will be economised by this expedient, and whatever other funds may come into our hands, in employing lecturers and issuing gratuitously once a month, or more or less frequently, as may be deemed expedient, large editions of the Pennsylvania Freeman."

The reasons which have commended this measure to the committee, have been mentioned elsewhere, and it is unnecessary here to repeat them, at least in detail. They may be thus summed up, however, in a few words:

There are more papers now published in the country than the available funds of abolitionists are sufficient to support. To keep up these papers, talents, resources, and energies are required, which might, in some cases at least, be employed to better advantage. A few papers, ably edited, well sustained, and widely circulated, with a large force of anti-slavery lecturers, would do much more good, it is believed, than the present multiplicity of papers, many of them feebly edited, and more feebly sustained; and with a limited circulation, and proportionately small number of lecturers.

Besides these general considerations, there are particular reasons in the case of the Pennsylvania Freeman, which confirm the propriety of the measures proposed. Our circumstances at present are such that it requires most of the resources of our treasury to sustain our paper, and leaves nothing for the support of such other means as have been mentioned. The general money difficulties of the country, the multiplication of papers in other districts, withdrawing from our list nearly all subscribers not within our own particular limits, and the difficulty of procuring the services of a suitable editor, who could devote his whole time to the work, have so far reduced our subscription list, as not only to diminish greatly our revenue, but to suggest the question, whether, if the means were so abundant, the expenditure which is required upon a paper with so limited a circulation, is the wisest disposition that could be made of the money. But when it is considered that all the advantages of such a paper, and some in addition, can be obtained by a measure which will require hardly one-fourth of the expense; and that funds will be left to be employed in other ways so very desirable; it appears to your committee that to the adoption of such a measure, no sufficient objections can be urged.

If the arrangement proposed, should be agreed to, the subscribers to the Pennsylvania Freeman can be supplied, at the same expense to them, and one-fourth of the expense to the committee, with a paper which contains more matter, and which has many more resources to make it interesting. By the facilities of transportation between this city and New-York, an edition of the National Anti-Slavery Standard can be received every week in time to enable us to issue it on the regular day of publication in New-York, and our whole routine of business can go on without any material deviation from its usual course. If this measure be adopted, we shall have in the Standard a regular weekly medium of general communication; in the issue of the Freeman from time to time, we shall have the means of making especial communications to our friends in the State, as well as of circulating anti-slavery truth among our opponents. We shall also be at liberty to employ such a number of anti-slavery lecturers as cannot fail to urge forward our cause with a more than double impetus.

These are the principal reasons which have inclined your committee to regard with favor the proposition now presented, and to recommend it to the society. They do not, however, insist upon its adoption. To them it has seemed the best and wisest expedient that could be resorted to in our present circumstances. If, however, the society, after giving it the consideration that its importance requires, should judge differently, and at the same time should make such a provision for the liberal and energetic conduct of our enterprise, as will obviate the necessity of the change proposed, the committee will most gladly acquiesce in their decision.

In conclusion, it is earnestly hoped that whatever may be the measures adopted by the society, they may be adopted with unanimity, and carried out with energy. Let nothing be done with a divided mind. Unity is essential to energy of action, and both are indispensable to the rapid advancement of our enterprise. In order to the possession of these requisites, we must be actuated by a deep regard for the cause, above every thing else. Let love for the slave, devotion to the truth, and a humble deference for the Divine will, be the actuating motives of all we do. These will direct us in our deliberations, and inspire us with zeal and devotion in the execution of our measures. Let us seek that "wisdom which is from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Thus actuated and thus inspired, harmony will mark our councils and success accompany our actions. And our cause will go on from "conquering to conquer," until all opposition shall be put under our feet, and our labors be crowned by a glorious triumph.

Selections.

FOREIGN NEGOTIATIONS ABOUT THE SLAVE TRADE.

We must now beg the reader's attention to a new act, in this farce of suppressing the slave trade.

In 1814, our government concluded a war with Great Britain, and in the treaty of peace, gave its assent to the following article. "Whereas, the traffic in slaves is irreconcilable with the principles of humanity and justice; and whereas, His Majesty and the United States are desirous of continuing their efforts to promote its entire abolition, it is hereby agreed, that both the contracting powers shall use their best endeavors to accomplish so desirabe an object."

On the 29th January, 1823, Mr. Stratford Canning, the British Minister at Washington, addressed a letter to the Secretary of State, reminding him of his pledge, and calling upon the American Government either to assent to the plan proposed by Great Britain, or to suggest some other efficient one in its place. *After* the reception of this letter, and *before* the return of an answer, the following resolution was passed (28th Feb.) by the House of Representatives, viz.

"Resolved, That the President of the United States be requested to enter upon and prosecute from time to time, such negotiations with the several maratime powers of Europe and America, as he may deem expedient, for the effectual abolition of the African slave trade, *and its ultimate denunciation as piracy, under the laws of nations, by the consent of the civilized world.*"

The British Minister was then informed, in answer to his letter, that the *plan* proposed by the United States was a *mutual* stipulation to annex the penalty of piracy to the offense of participating in the trade, by the citizens and subjects of the two parties. Mr. Canning replied, that "Great Britain desires no other, than that any of her subjects who so far defy the laws, and dishonor the character of their country as to engage in a trade of blood, proscribed not more by the act of the legislature, than by the national feeling, should be detected and brought to justice even by *foreign hands*, and from under the protection of her flag." He, nevertheless, urged a limited concession of the right of search, as the only *practical* cure of the evil; and he communicated the fact, that so late as January, 1822, it was stated officially by the Governor of Sierra Leone, "that the rivers of Nunez and Pongas were entirely under the control of renegade European and *American* slave traders."

He then proposed that a mutual right of search should be conceded, to be confined to a fixed number of cruisers on each side; to be restricted to certain parts of the ocean; and that to prevent abuses, these cruizers should act under regulations prepared by mutual consent; and moreover, that this concession should be made only for a short time, that if found inconvenient in practice, it might be discontinued.*

* Letter from Mr. Stratford Canning, to the Secretary of State, 18th April, 1823.

But the Republic stood on its dignity, and would not condescend to yield a concession, which Great Britain, France, Spain, Portugal, the Netherlands, Denmark, Sweden, Tuscany, the Hans Towns, Naples, and Sardinia, have thought it no degradation to make in the cause of humanity.

But still the American Government was *very* anxious that every man of every nation, who engaged in the traffic of slaves on the coast of Africa, (not in the District of Columbia,) should be hung by the neck till he was dead; and forthwith, in obedience to the resolution of 28th February, despatches were forwarded to the Cabinets of France, Spain, Portugal, Russia, the Netherlands, Buenos Ayres, and Colombia, announcing the desire of the United States to declare the trade piracy, by the common consent of nations.

It is generally understood, that a pirate is an enemy to the human race, and may be put to death by any government in whose hands he may chance to fall. If this was not the purport of the proposition to the House of Representatives, that the trade should be denounced "as PIRACY under the laws of nations, by the *consent of the civilized world*," we may well ask, what did it mean?

On the 24th of June, 1823, instructions were forwarded to our Minister in England, authorizing him to conclude a treaty with Great Britain on the subject of the slave trade, on certain conditions. "The *draft* of a convention," says the Secretary of State, "is herewith enclosed, which, IF the British Government should agree to treat upon this subject, on the basis of a *legislative* prohibition of the slave trade by both parties under the penalties of PIRACY, you are authorized to propose and conclude."

Now, it should be remembered, that at this time the trade was not piratical by the British laws, and the English Ministry could not make it so by treaty. We therefore proposed a *condition* with which, possibly, they might not have it in their power to comply. The ministry, however, when made acquainted with the condition, felt confident of the acquiescence of Parliament. "The British Plenipotentiaries," says Mr. Rush, in his letter to the Secretary of State, "gave their unhesitating consent to the principle of denouncing the traffic as piracy, *provided* we could arrive at a common mind on all the other parts of the plan proposed."

The treaty, nearly verbatim with the draft sent from Washington, was signed at London, on the 13th March, 1824; and a few days afterwards, according to a previous understanding, and in fulfillment of the *condition* exacted by us, Parliament passed an act, declaring that all British subjects found guilty of slave trading, shall suffer death without benefit of clergy, and loss of lands, goods and chattels, as PIRATES, felons, and robbers upon the seas, ought to suffer."

This treaty, provided, in substance, that the cruisers of either party on the coast of Africa, *America*, and the West Indies, may seize slaves under the flag of the other, and send them *home* to the country to which they belonged, where they should be proceeded against as pirates. So that in fact, the whole concession made by us to Great Britain, amounted to no more than permitting her to arrest *our* pirates, and to deliver them to *our* courts for trial; and in return, she granted us precisely the same right with respect to her pirates.

The treaty was submitted of course to the Senate for ratification, which, under the circumstances of the case, one would think, must have followed as a matter of course. The Senate, however, thought otherwise. The treaty was laid before them on the the 30th April; but as they delayed to act upon it, the British Minister at Washington became uneasy, and and on the 16th of May, addressed a letter to the Secretary of State, complaining of the postponement of the ratification, especially as the project of the convention had *originated* with the United States; and as Great Britain "had not hesitated an instant to comply with the preliminary act desired by the President," the legislative prohibition of the slave trade under the penalties of piracy.

The President naturally feeling his own good faith compromitted by the hesitation of the Senate, now sent them a confidential message, urging the ratification of the treaty. He remarked, that the rejection of the treaty would subject the Executive, Congress, and the Nation, "to the charge of *insincerity* respecting the great result of the final suppression of the slave trade. To invite all nations, with the statute of piracy in our hands, to adopt its principles as the law of nations, and yet to deny to all the common rights of search for the pirate, whom it would be impossible to detect without entering and searching the vessel, would expose us not simply to the charge of inconsistency."

The Senate, after long debates, finally ratified the treaty, in a mutilated form. They struck out the word, "America," in the clause authorizing the seizure of slavers on "the coasts of Africa, America, and the West Indies." They also expunged the articles applying the provision of the treaty to vessels *chartered*, as well as owned, by the citizens or subjects of either party carrying on the trade under *foreign flags*; and they added an article authorizing either party to terminate the treaty at any time, on giving six months' notice.

It will have been observed from the documents we have quoted, that the slaves imported into the United States, have been chiefly introduced through the Spanish possessions on our southern frontiers; slaves direct from Africa, rarely having the hardihood to enter our ports, and discharge the cargoes; while small vessels from the West Indies, have occasionally found their way into the southern waters. Of course the treaty as altered by the Senate, would afford but little interruption to this mode of stocking the plantations of Louisiana and the neighboring States.

As *chartered* vessels were excepted, our traders would only have to hire slavers instead of owning them, to be exempted from the hazard of being arrested and sent home for trial, by British officers; or even if on board their own vessels, by running up a *foreign flag*, they would escape the penalties of piracy.

The British Cabinet refused to agree to the treaty thus despoiled of all its efficiency; but with wonderful simplicity, they proposed to restrict the right of search on the coast of America, to the coast of the *southern* States. This proposition was of course, promptly rejected by our Minister in England.

The British Government, vainly cherishing the hope, that the United States might still consent to some combined effort to destroy a trade they professed to abhor, offered, through their Minister at Washington, to consent to a treaty, word for word the same as the one the Senate had ratified, with the single exception of restoring the word, "America." To this, Mr. Clay, then Secretary of State, replied, that "from the views entertained by the Senate, it would seem unnecessary and inexpedient any longer to continue the negotiation respecting the slave convention, with any hope that it can assume a form satisfactory to both parties. That a similar convention had been formed with Colombia, on the 10th of December, 1824, excepting that the *coast of America was excepted from its operation*; and yet, notwithstanding this concilatory feature, the Senate *had, by a large majority, refused to ratify it.*"*

Negotiations have since been renewed on this subject; and France has united with Great Britain, in urging the Cabinet at Washington to co-operate with them in putting an end to the African slave trade. The correspondence has not been made public, but we learn from the Edinburgh Review, for July, 1836, that the final answer of the American Government is, that "*under no condition, in no form, and with no restriction, will the United States enter into any convention, or treaty, or combined efforts of any sort or kind with other nations, for the suppression of this trade.*"

To our readers we leave the task of making their own comments on this history of duplicity and hypocrisy; and proceed to other details.

On the 2d November, 1825, the Colombian Minister at Washington, in the name of his Government, invited the United States to send delegates to a Congress of the South American Republics, to be held at Panama. In enumerating the topics to be discussed in the proposed Congress, he remarked: "The consideration of means to be adopted for the entire abolition of the African slave trade, is a subject sacred to humanity, and interesting to the policy of the American States. To effect it, their energetic, general, and uniform co-operation is desirable. *At the proposition of the United States*, Colombia made a convention with them on this subject, which *has not been ratified by the Government of the United States.* Would that America, which does not think politic what is unjust, contribute in union, and with common consent, to the good of Africa!"

This document was submitted to the Senate, and on the 16th of January, 1826, a committee of the Senate made a report in relation to it, in which they observe: "The United States have not certainly the right, and ought never to feel the inclination to dictate to others who may differ with them on this subject," (the slave trade,) "nor do the committee see the expediency of *insulting other States by ascending the moral chair*, and proclaiming from thence mere abstract principles, of the rectitude of which each nation enjoys the perfect right of deciding for itself."

The remarks made on this occasion by Mr. White, a Senator from Tennessee, are worthy of observation. "In these new States (the South American Republics) some of them have put it down in their fundamental law, 'that whoever owns a slave shall cease to be a citizen.' Is it then fit that the United States should disturb the quiet of the *southern and western States* upon any subject connected with slavery? I think not. Can it be the desire of any prominent politician in the United States, to divide us into parties upon the subject of slavery? I hope not. Let us then cease to talk about slavery in this House; let us cease to negotiate upon any subject connected with it."

We have seen most abundantly, that slaveholders have no objection to talk about slavery in Congress, or to negotiate about it with foreign nations, when the object is to guard their beloved institution from danger. It is only on the abominations of the system, and the means of removing it, that every tongue must be mute, and the Federal Government passive. As that government refuses to enter into any combined efforts for the suppression of this trade, and makes none of its own, we may reasonably suppose that our citizens are *now* largely engaged in it. Let us see if this supposition accords with facts.—*Hon. William Jay*, 1839.

* The documents quoted on this subject, may be found in State Papers, 1st Sess. 19th Cong. vol. 1. And in Reports of Committees, 1st Sess. 21st Cong. vol. 3, No. 348.

From the Journal of Commerce.

THE CREOLE.

The case of the insurgent slaves of the brig Creole lately carried into the island of New Providence, in the Bahamas, has much of a parallel in the case of the Comet, the Enterprise, and the Encomium—vessels engaged in the domestic slave trade between Virginia and Louisiana—which were driven by stress of weather into ports of the Bahama and Bermuda islands; where, after the slaves had touched the British soil, they became freemen by the laws and statutes of the realm; which statutes and laws it is no more the province of the British judiciary to alter or amend, than it is of our own.

These cases were argued by John C. Calhoun, on the floor of the Senate of the United States, in an ingenious and interesting manner. That argument to which some comments are appended, may be found in a condensed and concise state in Gurney's "Winter in the West Indies." The following extract from that work, (p. 172) is so candid and elucidative of our present position, that we cannot forbear citing it.

"In the first place, J. C. Calhoun shows it to be a settled point in the law of nations, that when vessels belonging to any nation, are driven by stress of weather into the ports, or to the coasts of a friendly power, the agents of that power are bound to protect the *property* which they contain, and to deliver it up or make compensation for it, to the rightful owners. He then argues that the law of nations cannot change with the municipal laws of individual States; and therefore, that if Great Britain was bound by the abovementioned principle of international jurisprudence, to make compensation for wrecked American slaves, before her own act of emancipation, she was equally bound to do so after that act.

"All this is very clear; but there is the previous question to be settled, whether the law of nations *does* in any case regard human beings as the property of other persons. If it does, why is not England bound to restore to America, the runaway slaves who find their way into Canada; and to France, the fugitives who come over on aloe-rafts from Guadaloupe to Dominica; to Denmark the happy beings who paddle across the water at night from St. Thomas and St. Johns to free Tortola? For my own part, I conceive that the law of nations regards these persons as a *third party*, possessing distinct rights of their own. Professing as it does to derive its authority from the law of God, it is in its own nature incapable of giving countenance to the notion that rational beings may be treated as *dumb, insensible chattels.*

"If this is a correct view of the case, I think we must conclude, that when Great Britain made compensation for the slaves wrecked in the Comet and Encomium, she acted not in compliance with the law of nations, but merely *out of shame!* because, before her own act of emancipation, she was herself acknowledging the property in man. But no sooner was the act passed, than she rose to the level of the law of nations, in denying the rightful possibility of any such property. From that time forward, therefore, she had nothing more to do with making compensation, *even to the dearest of her allies*, for wrecked or runaway slaves."

IMPORTANT CONSEQUENCES.

The opinion of Judge McLean of the Supreme Court, respecting the mode in which the Federal Constitution regards slaves, is highly important. His doctrine is, that the Constitution "treats slaves as persons"—acting "upon them as persons, and not as property." It will be recollected, that this was the position assumed by Mr. Marshall, of Kentucky, in the articles he wrote some months since, contesting the power of Congress over the domestic slave trade. The doctrine is doubtless a sound one; but its consequences are momentous. If it be true, that the Constitution acts upon slaves, as persons, and never as *property*, then the government, whose powers are derived exclusively from this instrument, and are determined by it, can perform no act which involves the assumption, that slaves are property. All its acts in regard to slaves must proceed on the principle that slaves are *persons*; otherwise they are unconstitutional. Keeping this in view, may we not safely pronounce that the following acts are unconstitutional?

1st. The capture of negro slaves in the swamps of Florida, and distribution of them as booty, or sale of them, by officers acting under authority of the General Government.

2d. Negotiations by the Federal Executive with the British government, for the reclamation of fugitive slaves, the object being to reduce them again to the condition of property.

3d. The demand by our government for *compensation for slaves as property*, wrecked on British soil, and thus liberated.

4th. The enactment by Congress of the slave laws of the District of Columbia, and the territory of Florida, which laws regard and act upon, the slave *as property.*

These acts are unconstitutional, because they necessarily proceed on the assumption, by Congress and the Executive, that slaves are *property*—when the constitution which grants and defines the powers of both, regards slaves, in all cases, as *persons.*—*Philanthropist.*

From Zion's Watchman.

CASE OF SLAVE SELLING.

In giving publicity to the following case, we deem it proper to premise, that we have had knowledge of various facts of this kind, implicating ministers and members of the Church, which we have declined publishing. But, we deem it proper to give the following, for a number of reasons:—

1. It has been repeatedly asserted by our bishops, and other opponents, that ministers and members of the Methodist Episcopal Church, at the South, do not participate in the slave trade. They have, also, denied that they ever *parted families* for gain, or any other cause.

2. When these crimes have been charged upon southern portions of the Church, we have been recriminated, as guilty of wholesale slander, and challenged to point out any case of the kind which ever occurred.

3. We have been given to understand, that, if any case of the kind could be proved, the proper authorities of the Church would call the offenders to an account.

4. Slavery is in the Church. Our ministers and members are slaveholders. It is not to be supposed, but that some of them do engage in the slave trade. And hence, it becomes our imperious duty, occasionally to call the attention of the entire Church to this GREAT EVIL; and, to make out a case, we must, of course, refer to persons and places. And, in doing so now, we declare our readiness to publish any contradiction, or explanation, which the party implicated may offer, in opposition to the account which follows.

5. The following account, we believe to be mainly, if not wholly true. We give it upon the authority of a respectable member of Rev. T. S. Wright's church in this city, a man of known integrity, who, himself was in Norfolk, at the time here referred to. But, to the facts.

The Rev. Thomas Crowder, as our readers will remember, undertook the defense of slavery, on the floor of the General Conference, in 1836—'40, and, if he did the things here changed upon him, it was because he thought it right, of course, and if it was right, then no injury can be done him, by publishing these facts.

From the minutes, it appears that he was stationed in Norfolk, Va. the year past. It is said, that he led a class, composed of colored people, one of whom was his slave. Sometime last October, he sold the woman to a regular negro trader, and kept her only child, which was some seven or eight months old. In a few weeks after she was sold, this mother died, as the slaves said, from grief, caused by the separation from her child. The woman buyer came back to Mr. Crowder, and requested his money back again, as he said the slave was not so well and sound as she had been recommended to be. But Mr. Crowder refused to refund the money, saying the slave belonged to his wife. His class whispered the matter, and wondered how he could sell one of the sisters in the Church; and to quiet them, he said the woman belonged to his wife, and that he had not used the purchase money, that he had not eaten or drank of it. And, it is said the matter created so much excitement among the colored members, that it was found quite difficult to hush it up.

A few weeks ago, the Conference sat at that place, and Mr. Crowder preached, or spoke during one of the meetings. There were a number of slaveholders present, one of whom spoke to the others, on leaving the church, in the hearing of Mr. Crowder, and said, "How well Crowder preaches! Wonder if he has forgotten the negro he sold, not long ago."

Such are the facts as they have been stated to us, upon what appears to be good authority. Will Dr. Bond, or either of our bishops, inquire into this matter, and see if there be any foundation for these charges? Remember, dear brethren, this is a "great evil," that has got the mastery in the Church, and we call on you, as the reputed guardians of her purity, to look into this matter, and do what you can for its "extirpation."

SLAVERY—HOW IT WORKS.

Comparing Virginia with New-York, from 1790 to 1830, a period of forty years, Virginia has lost in population nearly a million of inhabitants! Virginia has increased in a ratio of only *sixteen per centum*, while the ratio of New-York, for the same period, is not less than *five hundred and sixty per centum!* The total amount of property in Virginia, including about half a million of slaves, at their market value, is much less than one half of the property of New-York, without attaching any value to the laborers who cultivate the soil. The real and personal property of Virginia ought to be some six or eight hundred millions of dollars greater than it is, to make equal progress in accumulation with New-York. In 1790, the population of Virginia was more than double the population of New-York; in 1841, the tables are nearly turned in this respect. The territory of New-York is about 40,000 square miles; the territory of Virginia, about 60,000; and in position, climate, soil, and navigable rivers, Virginia has decided advantages over her towering and victorious rival. We have observed sales of immense tracts of land in different parts of Virginia, during the past season, at prices merely nominal—a few cents per acre; less, indeed, than would be offered for lands on the sides of the broken mountains and barren hills of New Hampshire.

What a glorious State would Virginia be, with her immense territory—enough for a kingdom—her noble rivers, her bland climate, her naturally rich soil, and her high-minded and chivalrous free population, were it not for the canker of slavery, which blights all—curses all! For the sake of the master as well as for the slave; for the sake of the nation as well as of the State, may every yoke speedily be broken, and the children of oppression be set free.—*Conn. Journal.*

SLAVERY IN THE BRITISH EAST INDIES.

It appears from the following that the anti-slavery men of Great Britain are yet moving. We trust they will continue their exertions until slavery is banished not only from the British dominions, but from every nation upon our globe.

At a special meeting of the Committee of the British and Foreign Anti-Slavery Society, held at No. 27, New Broad Street, London, on Friday, the 17th September, 1841,

It was resolved:

"That, whilst this committee deeply lament that causes should have existed, during the late session of Parliament, to prevent the subject of slavery in British India from being brought under the serious and deliberate attention of the House of Commons; and whilst they greatly regret the loss of the invaluable assistance of the Right Honorable Dr. Lushington, in the advocacy of the anti-slavery cause in that House, they gladly avail themselves of the aid of Sir Eardley Wilmot, Bart. to give notice of a motion thereon, to be brought under the attention of the Legislature at the earliest possible period.

"That, believing slavery, however modified, or sanctioned, to be a crime against God, and that it is therefore an evil not to be mitigated, but destroyed, the committee would respectfully urge upon Sir Eardley Wilmot the necessity of framing his motion so as to secure its immediate and entire abolition, as most in accordance with Christian duty, in harmony with the great work of emancipation accomplished in the West Indies, and in unison with the laws and institutions of Great Britain; and so as to secure to every human being resorting to any part of the territories, dependencies, and possessions under its sway, the unquestionable right of personal liberty, and the complete protection of the laws.

"That the Committee, deeply feeling the magnitude and character of the evil to be destroyed, and the mighty influence its abolition must have in hastening the overthrow of slavery and the slave trade, wherever they exist, entreat the friends of the anti-slavery cause, throughout the united kingdom, the emancipated colonies, and British India, to sustain the efforts of the committee by petitions to both Houses of Parliament, and by memorials and addresses to the constituted authorities, in seeking its immediate, unconditional overthrow.

(Signed) G. W. ALEXANDER, Chairman.

SLAVERY IN THE EAST INDIES.

From the Address of the Hibernian Anti-Slavery Society, to Lord Ellenborough, Governor of India.

It is true we were aware, even from the commencement, that a few bondsmen were to be found on her soil. But the number was believed to be inconsiderable, and the whole matter was so looked on as an affair of caste or custom that but little attention was directed towards it. But subsequent investigations have shown to how lamentable an extent the accursed system is spread over Hindostan. Inquiries, as they were prosecuted, increased the number of slaves from 500,000 to 800,000; but a more searching investigation, entered into lately, proves the number in our East India territories, and the data is taken almost inclusively from parliamentary documents, to amount to 4,974,079 scattered over our possessions.

But this statement, appalling as it is, appears to include but a part of the entire slave population of

British India; thus bringing home to us the melancholy and humiliating fact, that our Sovereign still sways the sceptre over millions of slaves; that the British cabinet, composed of men professing the religion of Him whose highest attributes is justice, still suffer such a dreadful infraction of his laws to remain in wide and extended operation.

With strong feelings, then, for the honor of our common humanity, we anxiously press this matter upon thy attention, and *earnestly solicit an expression of thy co-operation* with the philanthropists of the United Kingdom on this deeply interesting subject. While we see the magnitude of the evil, we believe that immediate, vigorous, and energetic measures would, now while the slave of India is comparatively valueless, be eminently successful; but if the vast resources of the eastern empire are largely developed while this plague spot is allowed to continue—if Britain extends an unlimited demand for the cotton, the sugar, and the various products of her rich and fertile soil, without ridding her of this deadly sin, the slave may gradually become so enhanced in value, that his fetters may be riveted to an extent which will call for a ten-fold more vigorous exertion, and perhaps for a costly exertion from Britain to set him free.—I am, respectfully,

RICHARD ALLEN,
Secretary Hibernian Anti-Slavery Society.

From the Pennsylvania Freeman.

EXTRACT OF A LETTER FROM C. C. BURLEIGH.

Speaking of the "warm hearts" of the abolitionists of Buffalo, and the determination they manifested to urge forward the work with increasing energy, he goes on to say,

"It is to be regretted, however, in regard to most of them, with whom I became acquainted, that they rely too much on political organization, and too large a part of their power is likely to be wasted on its machinery; not only to the loss of so much, but to the impairing, it is to be feared, of their efficiency in other departments of action. They, of course, think otherwise; and be they right or wrong, I have no doubt of their sincerity, or the faithfulness of their efforts to carry their views into practice.

"Since I have touched this theme, perhaps it is as well to add, that the result of what I have witnessed in my journeyings, of my observations through the medium of the anti-slavery periodicals, and of my own reflections, is a deepened conviction of the impolicy of the 'third party' scheme,—a confirmed belief that it is detrimental to our enterprise, and has already done more harm than could be repaired by even the election of the 'Liberty candidates' the very next year, were that possible. Indeed, if there were no other objection to it than the changes it has wrought in some of the prominent advocates and instrumentalities of our cause, that alone were enough to condemn it; unless greater advantages were promised by it than have yet been shown to be probable. I cannot even agree with the policy of some of our anti-third-party friends in Pennsylvania and Ohio, and probably elsewhere, in voting for the third party candidates as a temporary expedient. It is giving—in spite of disclaimers, (which, however, I am glad to see, as partly neutralizing its bad effect,)—so much countenance to the scheme, as will encourage its projectors to go on with it. It gave me no little pleasure to see in the Freeman the article of Maria Child's on 'Moral Influence;' and most earnestly would I second her exhortation to 'the seven thonsand,' not 'to bow the knee to Baal, or to kiss his image;' to the opposers of third party not to be driven for a time into its ranks, or induced to vote for its tickets. If I too might venture a prediction, those who stand firm and erect will feel much satisfaction in reflecting, when that party has evaporated, that they never dipped a finger in its turbid waters; and those will regret their loss, who have not this scource of satisfaction."

The latter part of the letter was dated at "Rochester, 12th mo. 22, 1841." He was lecturing there, and in other places in the neighborhood—such as Waterloo, Seneca Falls, &c. He had several appointments yet to fulfill in Rochester. His letter thus concludes:

"Afterward" (referring to the appointments,) "I go West as far as Batavia, then turning back, shall probably hold on my homeward course without any more deviations from the main outline of my original plan. When its execution will be completed, is as yet uncertain. I regret the necessity of being absent from the State meeting; but I could not see it right to break the engagements made before the news of its appointment reached me. It is a consolation, however, for this privation, to know that you have enough without me to make it an interesting occasion, and I hope to hear that it has been well attended, full of the right spirit, and productive of much good to the cause."

From the Evening Post.

WAR WITH ENGLAND.

In asking you to publish this communication, I wish it to be understood that you are not bound by positions or arguments, further than you may voluntarily choose to adopt any or all of them; and if you should dissent from my opinions, I shall be pleased to have your own, if you are prepared and willing to state them. The subject is of momentous consequences to at least forty millions of people, and should be discussed calmly, soberly, and in a Christian spirit. I have hitherto believed that the good sense of a great majority of the thinking people of Great Britain and the United States, would prevent a recurrence to that most doubtful and least attractive of all umpires—the sword—and that the boundary question, the Caroline affair, and even the "right of search" would ultimately be amicably arranged, either by negotiation, or friendly arbitration. But my hopes and wishes have received a sudden check, within the past week, since we received the account of the capture of the schooner Creole, by the slaves on board of her, and their subsequent escape to a British island. I will not now take any notice of that part of the case, involving murder; inasmuch as all those slaves who were accused of having participated in it, are held in custody by the governor of the island, and *may* still be surrendered by the British government, for aught I know. I understand the doctrine laid down by Mr. Calhoun, Mr. Preston, and other senators, to be, that Great Britain is bound, by the law of nations, to surrender or pay for those slaves who did not participate in the murder; and that in any case where a vessel is driven into a British port, by stress of weather or other involuntary cause, the same claim for indemnity will hold good; and that if it be refused, it is a justifiable cause of war. I deny this position, in toto; and shall now proceed to give my reasons, to which I solicit the special attention of yourself and your readers:

It will be admitted by every body, that far as regards herself and her own dominions, Great Britain has the undoubted right to consider slavery as a positive evil, or even a sin; and to abolish it forever within the sphere of her jurisdiction; and it forms no bar to this right, to say, that because the ancestors of the present generation of Englishmen thought and acted differently, their descendants should not reverse *their* standard of morals. Civil and religious liberty have been progressive in the world—not sudden nor instantaneous; and it requires no great spirit of prophecy to predict, that such will continue to be the case during the present, and, I trust, succeeding centuries. Since the 1st of August, 1838, all the inhabitants of Great Britain and her West India colonies, have had equal rights, without distinction of color, and no man can claim a right of property in his fellow-man.

When, therefore, it happens that black men get on shore upon any of her islands, she is no more bound to inquire *judicially*, how they came there, as long as they infringe upon no law of hers, than if they were white men similarly situated; she treats one precisely as she would do the other. In the case of white men, escaping from some political thraldom, no matter how great the treason might be (*politically* speaking,) against their oppressors, yet the inhabitants of the island would receive them with open arms, and the authorities of the island would not molest them.

Let us suppose for a moment, that the "Creole" had been driven to England, by a furious gale, which the skill of the sailors could not stem, and that the slaves had gone ashore at Portsmouth. Would our government ask, or expect Great Britain to reverse her time-honored decree, that the moment a man touched British ground he became free, and require a surrender of the slaves? I presume not; and if so, what is the difference *in law*, between Great Britain proper and her islands?

To be sure, it is very inconvenient for the southern slaveholders, that the British islands happen to be placed where they are; but it is also inconvenient that slaves have legs, and can run away into Canada; and yet I have never heard it asserted that if England refused to give up *these slaves*, we ought to fight her on principle!

It will be difficult to point out any passage in the law of nations which asserts the fundamental doctrine *that man is property the same as merchandise*—or which denies to the enslaved the right of freeing themselves, whenever they have the moral and physical strength to accomplish it. If, however, such a monstrous doctrine were in vogue when the writers of these general laws were alive, I maintain that the laws of God and nature should *now* exhibit their superior authority on this point, as they have done in so many other questions affecting human rights.—But, as Americans prefer their own great writers to those of antiquated Europe, on any important subject, I shall take the liberty of quoting a passage from a certain paper written by the father of democracy, Thomas Jefferson, and called the "Unanimous declaration of the thirteen United States of America." "We hold these truths to be self evident, that *all men* are created *equal*; that they are endowed by their Creator with certain *inalienable rights*; that among these are *life*, *liberty*, and the pursuit of happiness."

Let it be remembered that this solemn opinion was intended for the whole civilized world; and to be handed down to posterity as a fixed axiom of political truth, which no human laws could alter or annul; and that any people wherever oppressed, had the unquestionable right to act upon it, whenever they deemed it advisable. no matter how binding the letter of the existing laws might be upon their actions.

It may be said, it was *tacitly understood* among the thirteen States that blacks were *not* to have the benefit of the declaration, within their territories, but were to be still held as slaves. I grant it. But what then?—It only proves that *the United States were to be the exception*, but that the *general rule, as regards human kind, was to hold good beyond their jurisdiction.* Any unprejudiced man, who will take the trouble to read the recorded opinions of Jefferson and his fellow-patriots, will see at a glance, that they all looked upon slavery as a temporary evil, which would not last beyond another generation. Believing this, they determined not to sully the "Constitution of the United States," by mentioning the word "*slave*" in any of its articles—"persons held to service," (of which, by the way, there were plenty of German and Irish redemptioners in those days,) was the expression used, as a gentle palliative to their consciences! It was left for the disciples of the Jefferson school, in our day, to discover, that what the fathers of the republic stigmatised as a great evil, is in reality a great blessing to both whites and blacks—the only happy state of society, and the best school for republicanism!

America having laid down the *general doctrine* which is to apply to *all people*, as above quoted, has no right, in order to support the inconsistency of her own municipal laws, to overturn that doctine, whenever, outside her borders, it may happen to clash with her *own acts at home.* So far as other nations are concerned, or the "law of nations," to speak more correctly, it is perfectly fair to quote the authority of the Declaration of Independence, in reply to any demand that our government may make for fugitive slaves. Again, the Constitution of the United States declares that the citizens of any State shall enjoy the rights and privileges of any other State, and it prohibits any State from interfering with the slaves held in another State. This is the law of the land: let us see how it is carried out.—In South Carolina, for instance, a man may hold slaves as property, and sell them as freely as he would a horse or a cow; and separate mothers from their children, as if they were colts or calves. If he should take a slave to the eastern States with his family, the latter becomes a free man, after a short period, and the master cannot reclaim him; but if the same master should take with him ten bales of cotton, or twenty barrels of rice, or a horse, or a cow, he may retain them in his possession for years in any of the free States, without in any degree lessening his original right of property. If then, some of the very States which form our government recognize and act upon this palpable difference between *slave property and mere merchandise*, with what face can the President deny to Great Britain the same right to distinguish between human beings and horses that happen to be carried into her ports?

It has been said that there has lately sprung up in England a strong war party, which is anxious to have a fight with the United States. Although I do not believe that party to be a numerous one, yet I will, for the moment, admit the assertion to be true. If, therefore, the cabinet at Washington, in an evil hour, should induce the President to make a *positive demand* upon Her Majesty's government, for the surrender of the fugitive slaves, and intimate that a refusal will probably lead to hostilities, how delighted the war party in England will be to have *such an issue* tendered to England by America! They have already despaired of the Caroline affair, the boundary question, and the right of search, leading to a war, because the people of England could not be sufficiently aroused on any of these questions; but when the United States freely offer to fight them upon the question of "*universal emancipation*," there is no ministry, whig or tory, that dare surrender the question of human rights involved in the demand.—A war *commenced on that issue*, would be immensely popular in England; and even Daniel O'Connell, with his recorded opinions of American slaveholders, will not dare oppose the government in such a war! I, therefore, call upon the southern Senators to pause and consider well, before they use their influence in persuading the President to make a *positive demand* of Great Britain, from which there is no retreat; and to all the disciples of Thomas Jefferson, I beg to recall the remembrance of his prophetic declaration, that, "whenever the war shall take place between the slaveowners and their slaves, the Almighty has no single attribute which can induce Him, to take part with the white men."

For the present I conclude. H.

THE CREOLE.

There is one circumstance attending this American slave brig, that more than any other seems likely to involve the question of war with Great Britain; yet it appears to have been entirely overlooked by the press.—We allude to the attempt made by the American Consul at Nassau, to wrest this vessel from the British authorities, while in a British port, *by force of arms.* In the Protest made in New Orleans, and sworn to by the officers and seamen of that vessel, this act is officially set forth in these words:

"About two or three hours after the brig reached Nassau, Captain Woodside, of the barque Louisa, with the American Consul, came on board, and it was agreed that Captain Woodside, with as many of his crew as could be spared, and the second mate and four sailors of the brig Congress, should come on board with arms, and with the officers and crew of the Creole, rescue the brig from the British officer then in command, and conduct her to Indian Key, where there was a United States vessel of war.—The Louisa and the Congress were American vessels, and the arrangement was made under the control of the American Consul. The Captain was to come on board with part of the crew of the Louisa and the Congress, so soon as the Creole should be ready to leave Nassau. Frequent interviews were had every day with Captain Woodside, the Consul, and the officers of the Congress, and the whole plan was arranged.

Accordingly, on the morning of the 12th of November, Captain Woodside, with his men in a boat, rowed to the Creole. Muskets and cutlasses were obtained from the brig Congress. Every effort had been made in concert with the Consul, to purchase arms of the dealers at Nassau, but they all refused to sell. The arms were wrapped in the American flag, and concealed in the bottom of the boat, as said boat approached the Creole. A negro in a boat, who had watched the loading of the boat, followed her and gave the alarm to the British officer in command of the Creole. As the boat came up to the Creole, the officer called to them, 'Keep off, or I will fire into you.' His company of twenty-four men were all standing on deck, and drawn up in line fronting Captain Woodside's boat, and were ready with loaded muskets and fixed bayonets for an engagement. Captain Woodside was forced to withdraw, and the plan was prevented from being executed, the said British officer remaining in command of the Creole.

The officers and crew of the Louisa and the Congress, and American Consul, were warmly interested in the plan, and every thing possible was done for its success."

Now let us suppose the case to have been reversed; let us suppose a British vessel had been lying in the port of New-York, and in possession of *our* authorities, and Buchanan, the British Consul, had secretly collected what English seamen he could muster in this port, provided fire-arms, and concealed them under the British flag, in the bottom of the boats in which those men were sent to capture the brig—what would the American people, and the American Government, have thought of all this? M.

Communications.

LETTER FROM ABBY KELLEY.

MILLBURY, Jan. 5, 1842.

MY DEAR FRIEND:

After a four-month's residence in Rhode Island, I am again at home, "sweet home," amid old, familiar scenes, and greeted by the bland voices of mother and sisters, in exchange for the discordant shouts and yells of the mob; and comforted by the sympathy of congenial spirits, instead of being harrowed in soul and spirit by the brutal jeer, and the murderous threat, which have so often fallen on my pained ear, for the last six weeks. I thank heaven for home.

Some things which occurred at Providence and Newport Conventions, are worthy of note; and I hope some other pen will furnish a graphic sketch of them; I could not do it now, had I the inclination; for such scenes, a few days after their occurrence, are to me like troubled dreams. They leave no clear impression; from the fact, I suppose, that I cannot pursuade myself that the people are really so wicked as to be guilty of such atrocities. "'Tis all a farce, methinks"——Yet I will say a few words about the places referred to, fearing no other will do it, through the Standard.

You know that Newport is *one* of the strongest, if not *the* strongest holds of slavery, in New-England; a favorite watering-place for southrons. But little anti-slavery labor has been bestowed there; the way having been closed against it. I was there some six weeks since, and held three meetings; the last of which was broken up by a mob of between 500 and 1,000, which followed myself and friends to our lodgings; rending the heavens by their fiendish shouts, and pelting us with decayed apples, eggs, &c. When notice was given that a Convention would be held there, many threats of violence were thrown out; and some of the professed abolitionists having gone over to the suffrage party, and advising against the holding of a Convention, the prospect looked threatening. Nevertheless, Armory Hall was secured for day-meetings, though no place could be found for an evening session. Our first meeting was disturbed by certain "persons of standing," who frequently interrupted the speakers, and sophistically endeavored to disprove their statements. The second meeting was, we fondly hoped, doing much to clear away the fog of prejudice, through an address from brother Pillsbury, showing with great clearness the democracy of anti-slavery, and the identity of its interests with those of the laboring classes; when D. J. Pierce, a former member of Congres, and now a prominent suffrage man, rose and stated that he found the discussion was to be all on one side. Upon this, brother P. was stamped down, and Pierce made an inflammatory speech, appealing to the old pro-slavery prejudices which, in most places, were uprooted years ago; and then accused the agents, in the old style of the suffrage party, of being employed by the landed aristocracy, to defeat the people's Constitution; as foreign intruders, and impudent intermeddlers, who could not, and should not be tolerated. A strong appeal from the abolitionists for a hearing was utterly disregarded; and our meeting was closed by the clamor of the mob, which followed some of us, now in broad day light, to our lodgings.—The next day, a meeting was held quietly in the morning, and another appointed for the afternoon; but when the hour for opening arrived, the hall was filled with rioters, and all hope of obtaining a hearing being vain, we withdrew. Newport is in a good way.

All are awake to the anti-slavery question; so the battle is half fought. Few can see a crowd following a defenseless woman through the streets, hurling missiles at her, and shouting like so many fiends, without inquiring "why?" A few abolitionists stand up nobly in Newport. There are enough, be they faithful, to change its moral tone in six months. God be with them, and his truth guide and support them; and may those whose lives have fallen in pleasanter places aid and encourage them.

Providence.—Of this place there is so much to be said, I can hardly begin a sketch. The mirror ought to be held up truly to this city's maddened people, that they may see themselves, in the sober hour, as they are.—Suffice it to say, that the whirlwind is, or was, completely up, during the meetings there. The hall in which the Convention was held, was much injured by the rioters; to the amount of thirty dollars, it was thought. I hope the Society will not be compelled to pay it; yet I fear they will. The Mayor was called twice to the hall, but "*found nothing to do*," and went away.—The Executive Committee in this exigency, when free speech was stifled and trampled under foot, threw themselves into the breach, and called another meeting at the Town-House, the next evening but one after the Convention. The house was again filled with a still more boisterous and malignant crowd, determined to drown every voice that was raised. They threw snow-balls, and other missiles, into the desk. At about half-past eight o'clock, some citizens succeeded in bringing the Mayor into the house; and a few words from him, with the presence of the city officers, secured a quiet house; when I spoke about an hour and then went home, accompanied again by the howls and snow-balls of the suffrage party.

A word to the abolitionists of Rhode Island.—The ear of your State is now fully open. Much truth has been poured in; but I trust you will not lose the present golden opportunity of flooding out the demon slavery.—Your Executive Committee will furnish agents, if you will furnish the *needful.* Besides, they have a heavy debt *now* on their shoulders, increased by the last eight weeks' campaign. I am too well acquainted with Roger Williams anti-slavery, to believe that those who made pledges at the late annual meeting, will, by their delay in rendering them, so embarrass their committee, that they will be compelled to let such an opportunity as the present pass without improving it. Rhode Island is very dear to my heart. I look to see it cultivated like a garden. It were an easy task; because it is so small in territory, and large in soul. Cheer on, then, my friends—nay, friends of the slave, guardians of freedom's altar. Yours, affectionately,

ABBY KELLEY.

P. S. A word in reference to a remark in a late number of the Standard, stating that the Transcendentalists, generally, are "anti-slavery in the abstract," merely. In Rhode Island, (I cannot speak for other places,) it is not so. They are among the most active, practical abolitionists, in the State; contributing far more in time and money, than others, in proportion to their numbers.

Another word, in reference to an imputation of mine, against the Free-Will Baptists, in a letter published in the Standard, some weeks since. I said they had small temptations to continue in church fellowship with slaveowners, and much to gain by cutting the connection; and inferred that "*sound policy*," might have dictated their course. Some of that sect feel injured by this remark; and therefore it might perhaps as well have been left unsaid. Sure I am that many in that connection are of too pure hearts to be *suspected* of any such manœuvring.—Let their object, as a whole, have been ever so selfish, no, censure can attach to those who acted conscientiously. The act, so far as it went, was a good one; and may they carry it out and be consistent. A. K.

TALES OF OPPRESSION.

BY ISAAC T. HOPPER.

No. XLIX.

James ——— was a slave to David McCalmont, of Newcastle county, State of Delaware. Preferring liberty to slavery, about the year 1805, he took the liberty to walk off. He went to th neighborhood of Pilesgrove, Salem county, New Jersey, and lived with a farmer. He was then about thirty years old. After remaining in that situation some months, and finding that his employer was friendly to the colored people, and was of course opposed to slavery, James ventured to open his heart to him. About this time, several persons, similarly circumstanced with himself, were arrested and taken to the South, whence they had fled. This greatly increased his fears; and he resolved to endeavor to get some person to advance a sum of money sufficient to redeem him from bondage, promising to remunerate him by a temporary servitude. The individual to whom he had made known his situation, proposed that application should be made to me, to negotiate the matter between him and his master. James approved of the plan; and the person, at his request, called upon me. He stated that he had full confidence in the man, and said he believed he would faithfully adhere to any agreement he might make.

I addressed a letter to David McCalmont, stating that application had been made to me on behalf of a colored man, by the name of James, who, I understood, was claimed by him as a slave; and I wished to know the lowest terms upon which he would manumit him. In the course of a few weeks, McCalmont called upon me, in company with Levi Hollingsworth, a respectable merchant of Philadelphia. Hollingsworth informed me that his friend McCalmont was a highly respectable man, and treated his slaves with great humanity, and even kindness; that James would be much happier in his service, than he could be in any other situation; and strongly urged me to inform them where he might be found.—In reply, I observed that it did not appear that *James* thought so, or he would not have left his service. I also informed him that, even if I had no objections to slavery, I was still bound, by every principle of honor, not to betray the confidence placed in me; but feeling as he knew I did on the subject, I was much surprised that he should make such a proposition. They then called upon Thomas Harrison, (of whose name I have had frequent occasion to make honorable mention,) and endeavored to enlist him in their favor, so far as to use his influence with me to tell where James might be found; representing to him, as they had to me, how well he was treated, and how happy he was in slavery. T. Harrison replied, ironically, that he knew very well that the slaves in that neighborhood slept on feather-beds, and their masters' children on straw; that the slaves eat white bread, and their children eat brown. "But," says he, "inclose ten acres with a high wall, plant it with Lombardy poplars, and the most beautiful shrubbery, build a castle in the middle of it, and give thee a coach and four, and every thing else thy heart can desire, and pen, ink and paper, to write about the Governor, (L. H. was a politician, and had written much in relation to the candidates for Governor, whose election was then near at hand,) and yet, after all, thou wilt want to get out." Not being able to obtain their object, they left Thomas Harrison, and McCalmont returned home.

In the course of a week or two, L. Hollingsworth called and informed me that James' master had agreed to accept one hundred and fifty dollars, and manumit him. Not many days elapsed, before I found a person willing to advance that sum; his name was John Hart, a druggist, of Philadelphia. James was accordingly manumitted, the money paid, and he bound for the term of five years. When the contract was about being concluded, it was remarked, "Perhaps he will run away." J. Hart replied, "I am not afraid of that; I will tie him by the *teeth*;" (meaning that he would feed him well.) James now appeared quite satisfied. His new master and mistress were kind to him, and he was faithful and diligent.

After he had been with J. H. a year or two, he asked permission to visit his old master and fellow-servants.—J. H. kept a carriage, which he seldom had occasion to use during the winter, and he proposed to James to take one of his horses. This suited his taste exactly. He mounted a fine, noble-looking animal, handsomely caparisoned, and went to Delaware. On arriving at the residence of his old master, he tied his horse, and went into the kitchen. D. McCalmont was from home at the time, but soon returned; and seeing the horse standing in his yard, supposed he had some distinguished visiter. Entering his parlor and seeing no stranger, he inquired who that horse belonged to? He was informed that Jim was in the kitchen, and had rode the horse there. D. McCalmont spoke pleasantly to his former servant, and in answer to his inquiries, James informed him that the horse belonged to his master, J. Hart, who had kindly permitted him to use it. His old master expressed himself pleased to see him, and told him to put the horse in the stable, and give him oats and hay. James was kindly received by all the family, and spent a day or two with them very agreeably. When he was about to return, he went to take leave of D. McCalmont, who thus addressed him: "Well, Jim, I am glad to see you, and I am pleased to find you have a good master, and are happy; but I would rather you would not come here again, in the way you have now; it will make my people dissatisfied." James returned home, much pleased with his trip, called upon me, and gave me an account of it.

He served the time he had agreed, and conducted to the satisfaction of the man who had so kindly advanced the money to redeem him from bondage. He remained with him a considerable time as a hired servant, after he was free.

IMPORTANT FACTS CONCERNING EAST INDIA COTTON.

Imports of all qualities of cotton into Great Britain, from 1st January to 29th November, each year:

	1841. Bales.	1840. Bales.		Bales.
American,	835,005	1,206,203	dec.	371,198
Brazil,	109,632	94,583	inc.	15,094
West India,	7,174	2,647	"	4,527
E. I. Co's Territories,	219,306	204,141	"	15,165
Egyptian,	35,296	29,005	"	6,291

Exports from England to the continent, in 1841:

American,	46,392	bales.
Brazilian,	7,570	"
East India,	50,451	"
West India,	550	"
Other kinds,	2,282	"

The crops of Egyptian cotton this year are said to be very large. Correspondents at Liverpool state that fifty thousand bales Surat (E. I.) may be expected from Bombay within the next two months. The stock of cotton in Madras is said to be large, with decline in prices.—The imports of Brazilian exceed those of last year, but are much below those of 1835.

The above facts, taken from the New-York Express, are "signs of the times," which should not be allowed to pass unheeded by our cotton planters. It is their bounden duty, thus in the beginning of an experiment affecting their best interests, to investigate the subject with candor, and allow the truth to have its full force and conviction on their minds. If they will still cling to the *expensive system of slavery*, against the *cheap, free labor* of the East Indies, it is not very difficult to foretell their injury and ultimate defeat in the markets of Europe; and if the production and exportation of cotton from the East Indies should increase in the same ratio, for the next twenty years, as they have for the last, our trade in that article to Europe must be either annihilated, or made an unprofitable business and dead loss to us.

The people of Great Britain, and her vast possessions in the East Indies, are not sleeping on this important subject. The London Atlas, a few weeks ago, stated that the American system of cotton planting and preparation was in successful operation in India; and the Bombay Times, of almost the same date, stated that the exportation from that port to England, had increased to the extent of more than a hundred per cent.; and that the consumption of their cotton in the manufactories had increased more than that of any other quality. And to confirm this statement, we find by the arrival of the last steamer from England, that "the greater depression in the price of the ordinary qualities here (England) *is to be ascribed to the increased supply and reduced value of Surat cotton*, fair of that class being down to 3 1-2d. (6 cts.) *a* 3 3-4d. (7 cts.) *which is forcing it into more general consumption* as a substitute for the most inferior American. And again: "The supply of Surat is now large, and the import into Great Britain for the present year is likely to prove about three hundred thousand bales, being an increase of eighty-four thousand on the supply of the previous year."

Now, taking this last mentioned fact as correct, (and we have no reason to doubt it,) and also taking into consideration that the increase of East India cotton, within the last fifteen years, has fluctuated between twenty-five, thirty, forty, and even nearly one hundred per cent. it is by no means unfair to average that increase per year at twenty per cent. for the past and the future; and in this ratio, twenty years hence, the importation of this description of cotton would exceed that of the present exportation of our own to England, computed at four hundred million pounds weight.

Now, these are serious facts to take into consideration by our southern planters; and it should be their endeavor, as well as that of all others, who love their country, to frustrate this result in the commencement of the plan. And such can only be done, I believe, by substituting the cheap labor of freemen, for the costly and wasteful labor of slaves. Throw every man upon the natural operation of the principles of requited labor, treat them with kindness and justice, and we shall have no reason to fear the industry of the Hindoos, or the energies of their English masters.

How is it possible, that with the labor of *three* slaves to do that which *one* free man may easily perform, our planters can expect to compete with those of the East Indies, when any quantity of labor can be procured there at twelve and eighteen cents a day? Our southern neighbors must consider this subject, and consider it deeply, and act upon it also, or their repentance may come too late.

Though the cotton-gin had some effect in driving away the cultivation of indigo from Carolina; still, as Dr. Ramsay says, "*it was the cultivation of that article (indigenous, like cotton) in India, under English superintendence, that obliged the planters to give it up;*" and it is certainly not arguing upon false data, that like influences may affect culture of cotton; particularly, now that the administration of government in India is on a more permanent and just system than it was fifty years ago.

From late letters, received from the American planters, on the government plantations in Colinbatoor and Koruchpoor, they state that India is one of the best countries for the growth of cotton in the world; and that the most sanguine anticipations of the projectors of the scheme will no doubt be amply realised, as it "cannot now be considered an experiment."

INQUIRER.

P. S. It appears to be a matter of surprise to the rice planters of Carolina, that the price of that article is not raised in consequence of the reduction of duty in England. Are they not aware of the fact, that *one* of the principal reasons is the large importations of the rice of Bengal and Java into the markets of Europe? They should read the price currents oftener. They will not be injured by reading such *unexcitable* facts.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, JANUARY 13, 1841.

TEXAS.

I scarcely know whether to be pleased, or to regret, that the Massachusetts delegation in Congress, with the exception of Mr. Adams, are unanimously of opinion that no attempt to annex Texas will be made at this session. Perhaps this sense of security is the forerunner of evil. A few weeks before the recognition of Texas, the then President of the United States, in a special message, utterly repudiated the idea of a recognition by this country, except on one of three conditions; viz. a recognition by Mexico, or some leading power, or further proof on the part of Texas, of a capacity to maintain her independence. Yet almost within a month, when there was not the slightest pretence that either of these conditions had been fulfilled; when every thing remained just as it was at the date of that message, the same President recommended the acknowledgment of Texan independence; and the Senate suddenly passed upon it, when that body was not full, and while the Senators of Massachusetts were at their dinner. Doubtless the subject had been whispered, and the right ones had their cue for remaining—also perhaps for *bolting.* Be this as it may, certain it is that the South out-generaled us. The message laid us aleep; and when we awoke, it was to behold a Texan minister in the Capitol, on the next morning after the recognition; showing that he was ready dressed behind the scenes. It is true that all this duplicity finally redounded to the advantage of liberty and humanity; inasmuch as Texas, by assuming to us the relation of an independent nation, was taken out of the line of precedents established in the cases of Louisiana and Florida. Instead of having a beaten track to follow straight into the Union, the conspirators found, probably to their surprise, that they had to explore one through a wilderness, with perhaps impassable swamps. In estimating, however, the importance of this event, and our present danger, we must look at it as the South did, at the time of its accomplishment.

Mexico had indignantly refused to negotiate on the subject of ceding the territory. To take it from her, by openly joining the insurgents, would have been a meanness and wickedness, to which the North, degenerate as it is by reason of slavery, could not have been brought up. It requires slaveholding intrepidity to face such an affair. The eagerness on the part of the South, and the southern Executive, to seize upon the slightest color of a treaty, was evinced by Jackson's opening a negotiation with Santa Anna, at Washington. The national degradation involved in this wretched attempt upon a forlorn captive, afraid for his life, is worthy of extended comment; but let it pass.

By the recognition, a power was created to negotiate with, and for no other purpose. Accordingly, that minister, who stepped upon the stage immediately after the conclusion of that act, proceeded at once to propose a cession of himself and his worthy compatriots to this country. It was defeated by an activity of the North, which made up for past lethargy. But the tremendous and incalculable consequences the recognition was intended to have, are no less a caution to us, than if the whole scheme had been accomplished. It showed whom we have to deal with, and our danger from our own servants. Who can tell what opiates have been administered to produce that unanimity, (except the important exception,) to which I have referred? An Executive Message would not do again. A covering of meal could not deceive rats a second time. It must be some new piece of machiavelism, private, secret, long preconcerted. It is as plain as the sun at noonday, that there is no way for Texas to get into this Union, except outright conspiracy. No public word will be heard in favor of it; *but the reverse*, until *the men* are sounded, and everything prepared for a sudden and decisive blow.—The deed done, the conspirators trust that the busy North will acquiesce, since the thing cannot be helped; and permit the affairs of the new union to go on as those of the old; i. e. pretty much according to the will and pleasure of slavemongers, and a few office-seeking demagogues at home.

Some may think that this alarming view is opposed by the fact that the first notice we had concerning the revival of the scheme of annexation, came through a southern press. Is this more strange than that a southern press, as far back as 1830, when Houston first went to Texas, should have published the paragraph, which, copied from Benjamin Lundy, reads as follows:

"One of them [the Louisiana papers] openly asserted that *Houston* had then gone to Texas for the purpose of revolutionising it; and observed, 'We may expect shortly to hear of his raising his flag.'"

This was five years before he did "raise his flag."—At that time, Texas was tranquil, and the *settlers* writing to their friends flattering accounts of the mildness and munificence of the government, and of their prosperity and contentment. In fact, these continued to be the burden of their communications up to the moment of the revolt; and in some instances, after that had taken place. I have before me such a letter, addressed to Colonel Stone, of the Commercial Advertiser, who vouches for the high respectability of the writer.—It was written soon after the United States troops, by order of President Jackson, had crossed the Mexican boundary; and after the capture of Santa Anna. I would earnestly solicit a careful perusal of the extracts I am about to give; as they constitute a succint but complete disclosure, by a man on the spot, a peaceable and respectable Texan settler, of the land-jobbing and slaveholding conspiracy, by which the vile Texan revolution was effected. It is a species of evidence, which, now that the reign of fraud and terror is established in Texas, it is extremely difficult to obtain:

"I am myself an American; and unless Providence has deprived me of those sympathies that prompt others, I am as much disposed to love my countrymen, to feel for them, admire them, and to cherish our noble constitution and laws, as any other man; yet I have never been able to approve the Texan cause; and still less can I approve of the second-fiddle game now playing here by one of the general officers of the United States army.

I came to Texas seven years since, possessed, as I thought, of good titles to a league of land, purchased in New-York of an individual who, to my certain knowledge, had sold many other leagues, and on my arrival, immediately applied to the proper officer to be put in possession of my land; when, much to my surprise, I was told that my titles were good for nothing; but was informed, at the same time, that I was welcome to land, and that I might select any vacant land, for which I should receive titles on conditions then enumerated, and which I thought but fair and equitable. I accordingly possessed myself of a league of the land, took the oath of allegiance to Mexico, and have lived in prosperity and happiness till the Texan revolution; since which time, I must confess, I have tasted more bitterness, grief, and trouble, than I had done in all my past life before. The like declarations will be made by every American who settled in Texas, *whenever they can do so without the fears that make them mute.* I now allude to those Americans who had been settlers for any time, and who had fulfilled the conditions entitling them to their lands; and not to those who came for the express purpose of sowing a rebellion, organized and matured by those who had forged, or had purchased forged titles to lands, and were in advance determined to create rebellion, that they might perfect those titles, if possible.

There came to Nacogdoches, about three years ago, a Mexican, named Almonte, who publicly informed the people that he had been sent by the government to see and inquire as to the then condition of Texas—that the Mexican government was diplleased and humiliated to find that immense forgeries had been effected in land titles—which spurious titles were selling in every large city of the United States, to the great deception and ruin of innocent individuals who purchased them—that complaints from American citizens had reached the government of Mexico, alledging fraud not only in the speculators who sold these titles, but even in the Mexican authorities themselves; and that this practice must cease, or the government would feel constrained to act in such a manner as would convince the world of their disapprobation of such practices. Mr. Almonte further explained what titles were good, and what were bad; and it is worthy of remark, that those whose titles are worthless, have hated the man ever since, and were very anxious to have him shot, when he was lately taken with Santa Anna, on the score of his having been a spy among them three years before. Do not laugh, Messrs. editors, at the idea of a man's being a spy within his own country, and by the orders of his own government.

Soon after came General Houston, late Governor, late Cherokee, &c. &c. and later still from Washington, with, as he said, (both in the United States and here,) *the private views of General Jackson in relation to Texas.* General Houston told his friends in general, that his purpose was to revolutionize the country.

Next in turn was the change in the government effected by Santa Anna; and next the Texan revolution. Was it not laughable to see these Texans, all of them, generally speaking, slaveholders, adherents to the constitution of 1824, one article of which emancipates all the slaves in Mexico! Was it not laughable to see them proclaiming a constitution, of which, eleven years ago, the Americans in Texas had prohibited the proclamation by Mexican authorities there, under the heaviest threats! What man of common sense can believe in this *humbug?* None, gentlemen; none but those that have risked their thousands in this country; and they, whoever they may be, feign to believe it. *The statements made throughout the United States, of tyranny and oppression on the part of Mexico toward the American citizens in Texas, are slanderous falsehoods, fabricated to create and nurture the worst prejudices and jealousies.*

* * * * * * *

Any allegation to the effect that the Mexican government had deceived citizens of the United States, in relation to promises of lands first made to them, is false; and I defy any one to show a forfeiture of titles to lands, *when the conditions of the grants had been fulfilled by the settler.*

Now, sir, as to the war: here I will ask Americans, (except the speculators,) how many military incursions, insurrections and rebellions, avowedly for the purpose of snatching Texas from its proper owners, will, in their mind, justify Mexico in driving from its territories the pirates that would thus possess themselves of the country? Be it remembered that those revolutions have *never been attempted by the resident citizens of Texas*, but in every case by men organized in the United States for the purpose, and coming from afar; why, a single provocation of this nature were ample justification; but Texas has, from the time of the adjustment of the boundary by Wilkinson and Ferrara, experienced seven or eight.—Now, what is Mexico to do? Can it be expected that she will maintain a large army in Texas, merely for the purpose of guarding against the attempts of a few?—Certainly not. Were the population of the United States one of savages, from one of which we should not expect good policy, and that international equity which has heretofore been the boast of Americans, it might perhaps be expected; but Mexico has rested under the belief that when a few marauders should interfere with her possessions, the American people would not object to see them properly chastised. But, gentlemen, what at present seems to be the situation of affairs? Not only has Houston avowed that his nets were prompted by the highest authority within the United States, but a general officer in the army of the United States presents himself, with forces, upon the Mexican frontier. His first orders are to preserve perfect neutrality; and his particular attention is called to one of the articles of the treaty between the United States and Mexico, by which the contracting parties bind themselves to restrain their respective Indians, within their own limits. General Gaines having arrived, is at once in correspondence with the Texan officers, and despatches to Washington "

cretary Cass cannot be *au fait*, or he is willing to lend himself for a most unworthy purpose.

General Gaines having, however, persuaded the Executive and Secretary that the line was "imaginary," and that he "might cross it," orders troops from forts Towson and Gilson, to occupy Nacogdoches, as I have said before, seventy-five miles beyond the limits of Mexico; and, what is worse, directs those troops to cross the Red river above, and march through the country to the place of destination; so that the troops came into the Mexican dominions at least two hundred miles beyond Nacogdoches, and, having arrived there, are ordered to fortify and erect other buildings. How is this, gentlemen? Call you all this neutrality?

But, for a farther description of our affairs here, I will add the following facts. The Americans (I mean the regulars) and Texans appear to understand each other perfectly. The neutrality is preserved on the part of General Gaines, by allowing all volunteers, and other organized corps, destined for Texas, to pass in hundreds and thousands undisturbed, but keeps in check any attempt on the part of the native Mexicans, and Indians, to act against the Texans. The Texans are allowed to wage war against a friendly power, in a district of country claimed by the United States. The prisoners of war taken by the Texans are ignorant to which party they are subject. The American general claims the country only from Mexico, but has no objections to the carrying on of war against Mexico in the district he claims! Pray, sir, let Americans speak honestly, and let them say whether any government has, within the last century, placed itself in so ridiculous a light—not only ridiculous but contemptible? Will not any honest man confess at once, that Gen. Gaines, or any authority clothing him with discretion so indiscreetly used, would never have dreamed of the like against a government able and ready to punish such arrogance. What is Europe to say to this!"—D. L. C.

SANTA FE, TEXAS, AND MEXICO.

The press, as usual, is increasing public prejudice by wrathful denunciations against the barbarity of Mexico, which they say is entirely unprovoked; the expedition to Santa Fe being purely "for commercial purposes."—What proof is there of this? When this ill-fated expedition first started, last summer, it was intimated from several quarters, that *disaffection against Mexico prevailed in Santa Fe, as well as Yucatan; and that a party there was ripe for revolt*. Had the Texan expedition no connection with that ominous fact? Unquestionably the Mexican government thought so; and it had good reason to draw such conclusion with regard to a foe whose policy has always been insidious, treacherous, and secret. From the beginning, Texas has never shown herself unmasked; she has never gone forward openly to the attainment of her bad purposes. This expedition was abundantly provided with arms and ammunition, said to be a necessary defense against hostile Indians. The excuse certainly is not without foundation; yet was the fact well calculated to excite suspicion, when we consider the character of Texas, and her relations with Mexico. Nor was suspicion likely to be decreased by the fact that American citizens, from Kentucky and New Orleans, joined this "commercial" expedition, from motives of "mere curiosity." That the jealousy of the Mexican government was thoroughly aroused, is evident, from the fact that the instructions of the Texan President, his proclamation to the inhabitants of Santa Fe, and all other documents and letters found on the expedition, were seized, translated, and sent to Santa Anna.

As yet we see no proofs of barbarity on the part of Mexico, greater than is usual in warfare. With regard to the taking of life, there seems to have been a decided forbearance. Yet all the news we get on the subject is *via* Texas and New Orleans, and of course liable to be very one-sided. The excitement seems to be mainly about cruelties that *will* probably be enacted. Calls are made upon our government to interfere for the release of its citizens; and from the present aspect of things, it seems not improbable that volunteer expeditions will be fitted out from the Southwest.

Two war-schooners, full armed, were stopped a few days since, when about to sail from New-York, because it was reported that they were sold to Mexico. The collector it is said has decided that "these vessels do not present a violation of the act of Congress of 20th April, 1818, which it is believed does not interdict a commercial operation, such as building, fitting out, and arming vessels by citizens of the United States, for the purpose of selling them elsewhere to a foreign power. That in order to come within the statute, there must be an intent on the part of those who build, fit out, and arm vessels, to employ them, while their property, in cruising against a friendly power under a commission from some foreign power."

Had these schooners been fitted out for the use of *Texas*, would they have been stopped and questioned? The history of our national sympathy, and concealed cooperation with Texas, does not indicate any great degree of fastidiousness in serving *her* interests. Will more of the same game provoke fresh hatred from Mexico?

It will be strange indeed if this country does not meet with a terrible retribution for loose morality in keeping faith with other nations on her borders.

We have been surprised that so little notice has been taken of one fact stated in the trial of McLeod, implicating an agent of our government. The owner of the Caroline swore that he consulted the collector of Buffalo concerning the legality of conveying arms and ammunition to Navy Island, for the use of the insurgent Canadians; and that he sanctioned the proceeding.

GOVERNOR'S MESSAGE.

We make the following brief extracts from Governor Seward's excellent message to the legislature of New-York. Among the proposed amendments to the Constitution, we trust the proposition to extend the elective franchise to our colored citizens, will receive due attention, and be urged with sufficient zeal:

"The resolutions proposing amendments of the Constitution having been published, invite your reconsideration in that spirit of candor, concession, and patriotism, which ought especially to prevail in changing fundamental laws. If the amendments shall be found suitable to promote a more efficient administration of justice, they will be hailed with much satisfaction by the people.

"I lay before you a law of Virginia, calculated to embarrass our commerce. The effect of the act is postponed until May next, and the Governor is authorized further to suspend it whenever the executive authority of this State shall surrender three persons heretofore demanded by the Lieutenant Governor of that Commonwealth, as fugitives from justice, and the legislature shall repeal the law extending the trial by jury. I have respectfully informed the authorities of Virginia that my convictions of the illegality of that requisition are unchanged; and that although New-York, from motives of self-respect and devotion to the Union, will not retaliate, nor even remonstrate, yet she cannot consent to remain a respondent, since Virginia has seen fit to transcend the sphere assigned her by the Federal Constitution, and to pass an aggressive law; but that this State will cheerfully return to a discussion of the subject, with a sincere desire to arrive at a conclusion mutually satisfactory and conducive to the general harmony, whenever the effect of that unfortunate statute shall be removed by the action of our sister State, or by an overruling decision of the Supreme Court of the United States.

"The legislature will decide whether the trial by jury shall be relinquished, and whether a State, which acknowledges no natural inequality of men, and no political inequality which may not ultimately be removed, shall wrest that precious shield from those only whose freedom is assailed, not from any wrong-doing of their own, but because the greatest of all crimes was committed against their ancestors. Taught, as we have been, by the founders of the Constitution, and most *emphatically by the Statesmen of Virginia*, we cannot renounce the principle, that all men are created free and equal; nor any of its legitimate consequences. But we can, nevertheless, give to Virginia, and to the whole American family, pledges of peace, affection, and fidelity to the Union, by relying upon legal redress alone, and by waiting the returning magnanimity of a State whose early and self-sacrificing vindication of the rights of man, has entitled her to enduring veneration and gratitude.

"I submit, also, for your information, a correspondence between the Governor of Georgia and myself, which my respected contemporary has made a subject of some comment in communications to the legislature of that State.

"More than an hundred years ago, the legislature solemnly denounced a forcible seizure of the lands of the Six Nations, as an act that would be not merely unjust, but perfidious and ungrateful to time-honored and faithful allies. The lapse of time has wonderfully changed the condition and relations of the parties, but it has not diminished the sanctions of justice, nor weakened the motives of philanthropy. I invite your attention, therefore, to the allegation of the survivors of that heroic and unfortunate people, that the late treaty by which they surrender the remnant of their lands, under the sanction of the goverement of the United States, was procured by circumvention and fraud.

Every philanthropic mind will cling to the hope that ultimately, the supremacy of the laws may be maintained, *without exacting, in any case, a forfeiture of life*. Nevertheless, the subject requires most cautious deliberation. The substitution of imprisonment for life would be signally unsuccessful, without such a modification of the pardoning power as might prevent its being employed except in cases where it would seem to be necessary to correct error. One hundred and ninety-seven persons have been consigned for life to the State prisons within the last twenty-five years, all of whom were pardoned after terms averaging five years and two months, except those who escaped; thirty-two died, of whom twenty-four did not reach that average period, and twenty-two now in prison, of whom fourteen have not yet been confined so long a term. The average of limited sentences, is four years and eight months.

"Although more than 4,000 persons are annually confined in our county jails, those penitentiaries often exhibit scenes revolting to humanity; and many a youthful prisoner, instead of being subjected to a salutary discipline, becomes more depraved. I indulge a hope that this interesting subject, so often fruitlessly submitted to the legislature, will receive your enlightened consideration."

ABOLITION OF CAPITAL PUNISHMENT.

The long suppressed murmur of thoughtful minds and benevolent hearts has at length found copious utterance on this important subject; and is destined ere long to become the public sentiment of the civilized world. Vigorous exertions for the repeal of this inhuman and inexpedient law, are being made throughout New-York, in the form of public addresses, printed pamphlets, petitions, &c. It is hoped that a large proportion of the Legislature are favorable to repeal, and Governor Seward's Message certainly implies no opposition on his part.

Similar exertions are being made with a good deal of earnestness in Pennsylvania; and it is said the Governor is decidedly in favor thereof. May the Society of Friends be true to their testimonies on *this* subject, if they have not strength to be so on others, where their interests are more involved. With *this* oil they can surely replenish their lamps, to give token to the world that they have not quite gone out in a fog, when they are most needed.

Reader, if your heart feels the cruelty of the present law, and if your understanding is convinced that it fearfully tends to *increase* the crimes it was instituted to prevent, I beseech you sign some of the numerous petitions now in circulation for its repeal. There is one awaits your signature, at the Anti-Slavery office, 143 Nassau-street.

COLORED GUESTS.

It is well known that very few colored people belong to the Society of Friends. Natural temperament, and the influences of their situation in life, both tend to make them partial to more exciting forms of religion; and the Friends being no more free from prejudice against color than other sects, offer no additional attraction to draw them into their meetings. On this point, our friend Isaac T. Hopper once bore his testimony in a very characteristic manner. David Maps and his wife, the only colored members of —— meeting, were a very worthy and respectable couple. They came, among other Friends, to share the hospitality of Isaac's house, at Yearly meeting. Some questions arose in the family whether or not the white Friends would be offended to eat with them. "Leave that to me," said Isaac. When the hour came, he announced it thus: "Friends, dinner is now ready.—David and his wife will come with me; and as I like that all should be accommodated, those who object to dining with them, can wait till they have done."

Several smiled, but none of the guests remained behind.

A Temperance Gem.— Our beloved friend, S. J. May, talking with a young man on the use of wine, thus stated the complete argument in a few emphatic words: "If it is a *small* sacrifice for you to give up drinking wine, do it for the sake of *others*; if it is a *great* sacrifice, do it for your *own* sake."

☞ Joseph Gordon, of Middlebury, Vt., is informed that a box directed to him from Jamaica, W. I., has been left at the A S. Office, 143 Nassau-street, and awaits his order.

☞ A well-deserved sonnet to Isaac T. Hopper, by Wm. L. Garrison, will be found in our column of poetry. It is not flattery; but the truthful utterance of respect and gratitude from one friend of the human race to another.

Anti-Slavery Items.

The Pennsylvania Freeman.—This paper has been a most useful and agreeable agent in the anti-slavery cause, and we regret to miss it from our exchange list. At times, it seemed to us to give a somewhat uncertain sound on the subject of a third political party, but most obviously its aim was ever to subserve the best interests of the cause, and its kind and candid spirit was worthy of all praise.

That the arrangement with the Standard arose from no wish to shun pecuniary responsibility, is evinced by the fact, that those who were present at the State meeting subscribed to the funds of the society more than $1,000. Edward M. Davis contributed $200, D. Neall, Jr. $100, James Mott, $50, Stephen Smith, $50, &c.

Ohio.—The Ohio House of Representatives have refused to adopt a rule to lay abolition petitions on the table without reading or reference.

Randolph's Will.—This has been decided, and the slaves are free. It is reported that they are to go either to Canada, or Liberia.

Caution to Colored Sailors.—Alabama has just passed a law, authorizing the citizens of Mobile to arrest any free colored person, in the street or on the wharf, and put him in prison for the crime of complexion. That he is the citizen of a free State will prove no protection to him. We were long ago informed that the Constitution was a mere "abstraction," and the Declaration of Independence nothing but a "rhetorical flourish."

Valuable Lecturer.—The Washington correspondent of the New Haven Palladium says:

"A half crazy fellow, named Evans, is here getting up a subscription to a lecture he is about to deliver. He wants the money paid down before he speaks. He proposes to show that every member of Congress who votes to receive abolition petitions, violates his oath, and brings the Union into the greatest peril. Also, that slavery is a blessing to the slave."

Practical Democracy.—The Washington correspondent of the New York Evangelist writes:

On Wednesday, a man, belonging to the late Secretary of State, Mr. Forsyth, was sold at public auction, close by me. What a spectacle for the despots of Europe to gaze at! And in conversation with one of the most amiable women I have met with here, she mentioned, as if it was no more than the sale of a dog, the sale of her own maid, once a slave of Judge Upshur, to the trader, for a trivial piece of impertinence!"

Missionary Funds.—The will of a Georgia planter lately bequeathing one hundred slaves to the Bible, Missionary, and Education Societies, may run thus:

"And furthermore, for the love of Jesus Christ and pity towards the perishing heathen, I give and bequeath of my own proper personal goods and chattels, one hundred slaves, in the manner following, and comprised in the following schedule, viz:

Sambo, a native of Africa, bought with my money.

Peter, a blacksmith, professor of religion in the Methodist church.

Rachel, and her five children, born in my house, &c.

And I do hereby order my executors to sell the above described one hundred slaves, and to divide the proceeds into three equal parts. One third part to be paid into the treasury of the Bible Society, and one third part to be paid into the treasury of the Foreign Missionary Society, and the other third part to be paid into the treasury of the Education Society.

East India Slavery.—The Hibernian Anti-Slavery Society have addressed a very earnest letter on this subject to Lord Ellenborough, Governor General of India.

Slave Trade Horrors.—A schooner, under *twenty tons, with one hundred and fifty slaves* on board, has been captured by one of the Queen's cruisers, on the African coast. With the exception of two, all the slaves were under *eleven* years of age, it being remarked that they "packed" better, and made "cheaper stowage" than adults! The disgusting profligacies to which these children were subjected by the crew cannot be detailed.

Kidnappers.—Two boys in Ross township, Penna. lately saw, in a sequestered part of their father's farm, ten or fifteen men, armed with guns, who had a black man tied with ropes; they were beating him, and driving rapidly toward the river. The boys ran home to call assistance, and their track was followed about a mile and a half, and was then lost. They probably carried the helpless victim off in a boat. Pennsylvania would make the Union ring again, if this man had been a white citizen.

Another Bill.—The Cincinnati Greys lately presented their bill for music during mob times, but the council refused to pay it. Has it yet paid the city crier for calling a meeting, to consider "what should be done with the negroes and abolitionists?" This gentleman ought to have an annuity settled on him.—*Philanthropist*.

Congressional.

House of Representatives.

Affairs at Washington are in a tangle, which it requires a clear head to understand. What seems a little peculiar in times of peace, there is not money enough in the treasury to pay the members of Congress.

The lists of the standing and select committees show a more equitable division of members between the free and slave States than has been usual. The committees on the District of Columbia, on the Territories, on Indian Affairs, and on Military Affairs, are strongly southern; those on Agriculture, Manufactures, and some others, are strongly northern. J. Q. Adams, chairman of the committee on Foreign Relations, will not be likely to urge upon Great Britain the restoration of shipwrecked American slaves. Mr. Giddings is chairman of the committee on claims.

A bill to compensate Maine for her Aroostook war, and another to pay Georgia for her Florida negro hunt, have been reported in the House, and passed the first stages.

Mr. Cushing brought in a bill to pay the long-deferred claims for French spoilations on our commerce prior to 1802. Louisiana was purchased, in part, as a compensation for these claims. But it seems our government, having received the benefit an hundred-fold, refuses to pay its own citizens their dues.

The four days' debate on the tariff was very partisan and violent in its character. The South, of both parties, were of course against the manufacturers. Several of the speeches showed great eagerness to diminish the moral influence of England. For instance, Mr. Weller, of Ohio, in a brief anti-tariff speech, took occasion to jeer at her hypocrisy because she taxed her own starving laborers $100,000,000 to free the slaves of the West Indies—while she was full of sickly sympathy for our slaves, who were in a far better condition than the laborers of Great Britain.

The clashing interests of free and slave labor were evident through the whole debate. The tariff speeches of Winthrop and Hudson, of Massachusetts, displayed decided anti-slavery tendencies. Mr. Winthrop repeated the warning Mr. Slade had given the South, to take care that their cotton was not driven out of cultivation as indigo had been, by the cheaper article from India. Mr. Hudson, in reply to the southern members, who argued that the tariff was a question between the southern *laborers* and the northern *capitalists*, showed that of $771,000,000 invested in raising cotton, the only *labor* invested was that of *overseers!* as the *slaves* were only a part of the *capital* invested: while at the North, the largest part of our manufactures, shoes, palm-leaf and straw hats and bonnets, and furniture, for instance, required but little capital comparatively, their chief value being derived from labor; so that it was really "southern capital vs. northern labor." He asked them to consider that northern agriculture flourished quite as much as other branches of industry in barren New England; and reminded them that there was *another cause* for southern poverty compared with northern prosperity. He scouted their oft-repeated threats of dissolving the Union, and asked them who would gain, and who would lose most, by it?

Mr. Payne, of Alabama, declared he preferred dissolving the Union to giving up slavery, or submitting to a tariff.

In the course of this discussion, a violent altercation arose between Arnold, of Tennessee, and Burke, of New Hampshire, concerning the comparative merits of their respective States. The occasion was this. Atherton, of New Hampshire, last week, called on the southern members to stand by the democrats in opposing the tariff, in return for *their* fidelity in opposing abolition. In retorting on him, Arnold, a whig, scouted their support of slavery, and went on to abuse New Hampshire, as "a poor, benighted, barren State, with no capital to trade upon but politics." Mr. Burke, in reply, thought Tennessee had "a large capital of ignorance to trade upon," if nothing else. He proceeded to draw a fine contrast between the results of slavery in one State, and freedom in the other. He admitted that the soil of New Hampshire was poor, and her territory and population only one-third as great as Tennessee; but she had 30 inhabitants to a square mile, while Tennessee had only 18; her manufactures were *nine times* as great as those of Tennessee in capital invested, and annual productions: the products of her soil averaged $90 per head, while those of Tennessee averaged only $88; and she had *three times* as many free and other schools, and three times as many scholars in them, as Tennessee. In the latter there were over 58,000 white persons, over twenty years of age, who could not read; while the number so ignorant in New Hampshire was less than 950. And in Mr. Arnold's *own district*, a *majority* of the whites over twenty years of age, could not read of even the existence of such a State as New Hampshire; and no wonder Mr. Arnold knew so little about it! He concluded by reading an anecdote from a Tennessee paper, of a speech of a member in their legislature, who spoke of "Plymouth Rock, down in old Virginny, where our Pilgrim Fathers landed!" and other samples of ignorance equally gross. The House was in convulsions of laughter. Mr. Arnold sought to revenge himself by inquiring whether Mr. Burke was descended from the famous resurrectionist and murderer. Mr. B. thought it would be quite as much to the point if he were to inquire whether Arnold the traitor was an ancestor of the gentleman from Tennessee.

On the 4th, Mr. John Quincy Adams claimed precedence for the deferred business of petitions against the 21st rule, which, on presentation, being objected to and giving rise to debate, had been passed over under the rules. A prolonged discussion arose between Mr. Adams and the Speaker, as to the precise form of the motion pending, when the subject was deferred. A confused scene followed, in which Mr. Adams' rejoinders were unusually excited. He complained of falsifications in the journal, said the Speaker decided one thing to-day, and another to-morrow, &c.

Mr. Merriwether, of Georgia, expressed his desire to have the whole subject passed over for the present.—He would never debate abolition here, or anywhere. It was a matter with which this House had nothing to do, nor any others, except his constituents, or those who were similarly situated. When they were compelled to debate the question, they would use other arguments than words. Since the question was last before the House, he had received letters from gentlemen of the North, dissuading him from agitating this question; and representing that those who signed these petitions were poor, ignorant fanatics, who were entitled to no consideration, and possessed no influence. He would therefore refrain from any further discussion of this subject; but he would move to amend the motion of the gentleman from Massachusetts, by striking out the instructions to the select committee to report a resolution to rescind the 21st rule, and by inserting "instructions to revise the whole system of rules, to inquire into the expediency of abolishing the previous question, of re-enacting the one hour rule, and of providing some rule by which bills might be taken out of Committees of the Whole, at a *convenient* period."

Mr. Adams said the question was simply on the reference of a petition to a Select Committee, *not* with instructions. He objected, therefore, to the amendment of the gentleman from Georgia, as not in order. The object of that amendment, no doubt, was to raise a Committee on Rules such as they had last session; who, having reported at the very heel of the session, had left the subject of the rules this session to be made the order of the day for the first Thursday, and every day thereafter; and then, when it came up, it had been laid on the table. [Mr. Adams spoke with peculiar animation and excitement of tone and manner, which gave rise to laughter.] Mr. Wise thought, with the gentleman from Massachusetts, that the gentleman from Georgia was wholly out of order. He would sooner vote for the original motion of the gentleman from Massachusetts, than for the proposed amendment. The former was for raising a Select Committee on the abolition of slavery here and elsewhere. The latter was for the adoption of a new system of rules for the government of the House, and was not in order.

Mr. Adams grew more and more excited, and complained loudly of the violation of his rights as a member, and of the violated rights of petitioners. Several rejoinders passed between him and the Speaker, till, at last, amid loud and repeated cries of order, and very general uproar, "the gentleman from Massachusetts was ordered to take his seat!" After the Speaker had twice uttered the order, Mr. Adams sat down.

The vote was announced to be, ayes 103, noes 87; so the petition was laid on the table.

Mr. Adams said he did not desire to consume the time of the House unnecessarily in calling the yeas and nays; but he was very anxious that there should be a little accuracy in the keeping of the journal; (laughter)—he wanted to know where these petitions were from, the names of those who signed them, and their object; and he wished that the names of the petitioners be entered on the journal.

The Speaker said the gentleman from Massachusetts would not be gratified in his desire to have the names of the petitioners entered upon the journal. (Laughter.)

The yeas and nays were ordered; and the House then laid the whole subject on the table, by a vote of *one hundred and fifteen* yeas, to *eighty-four* nays.

Mr. Gamble, of Georgia, then moved that all petitions of the same nature be laid on the table.

The question on laying on the table was divided at the demand of Mr. Adams, so as to take it on each one (of twenty petitions involved) separately.

On the first vote, relating to a petition from Ohio, just recorded, Mr. Roosevelt, of New-York city, sat still in his place, and would not answer to his name when called!

On the second vote, relating to a petition from Hamilton county, Ohio, for the repeal of the 21st rule, Mr. Stanley, of North Carolina, interrupted the call near the beginning, to call the attention of the House to the fact, that a member from New-York city, though in his place at the time, refused to vote. There was a rule of the House requiring every member present to vote; and he demanded its application to the gentleman, who, with his party, had endeavored to make political capital at the South out of this very subject of abolition; sometimes voting one way, and sometimes another. Being called on for names, he named Mr. Roosevelt.

Mr. Roosevelt, after a few minutes' pause, rose, and asked if the gentleman wished to hear his reasons for not voting. [Cries of "No," and "Order."]

The Speaker said, if the gentleman asked to be excused from voting, he was at liberty to state his reasons.

Mr. Roosevelt said he did not ask it. [And on the vote upon the second petition, after his name had been called twice, he answered, emphatically—"AYE."

The second petition was also laid on the table, by a vote of 103 years to 87 nays.

January 7.

Several petitions having been presented, Mr. Adams objected to their reception unless the reception of petitions were in due order. Mr. Payne, of Alabama, moved the suspension of the rule, so that petitions might be received, which prevailed: 110 to 42.

Several petitions were now presented and received without objection, until at length Mr. Giddings, of Ohio, offered one praying for a law to prevent the transportation of slaves coastwise in vessels of the United States. Mr. W. Cost Johnson of Md. contended that this was not receivable. After an excited and irregular debate, in which Messrs. Giddings, Wise, Adams, W. Cost Johnson and Arnold participated, the Speaker decided that it could not be received under the rule.

Mr. Giddings contended that a part of the petition, praying for the protection of all persons "constitutionally entitled to Freedom," was clearly receivable. The Speaker assented. Mr. John Campbell, of S. C. now moved that the balance of the petition be not received—or rather, that the question of reception *be laid on the table*. On this proposition, Mr. Adams refused to vote, stigmatizing it as tricky and deceptive. Mr. Gordon, of N. Y. attempted the same thing, but was at last persuaded to vote *Aye*. Mr. Adams did not vote. After a tumultuous wrangle, the vote was taken and declared—Ayes 104; Noes 86. So the motion to receive was *laid on the table*.

Mr. Giddings now offered another petition, praying that the people of the free States be relieved from all constitutional or other obligation to protect and defend slavery.

Mr. Wise moved that the question of reception on this be laid on the table. After another contention, this motion also prevailed: Ayes 105; Noes 86.

Mr. Giddings offered another petition, praying that no more slave States be admitted into the Union. This was likewise laid on the table: Ayes 102; Noes 82.

Mr. Giddings now announced that he held petitions from about 10,000 citizens of Ohio, praying to be relieved from the necessity of aiding to hold human beings in bondage; but, under the decisions just made by the House, he should not present them.

Mr. S. J. Andrews, of Ohio, offered one for the repeal of the XXIst Rule of the House, which was laid on the table: Ayes 99; Noes 89.

Messrs. Andrews, Cowen and Stokeley, of Ohio, presented several more anti-slavery petitions, which were in like manner laid on the table.

Bankrupt Law.—The New-York Tribune says:—The House, by a decided vote, have ordered the report of a bill for the *repeal of this Law, on Tuesday next*; thus affording conclusive evidence of their design to pass a bill for that object; the fate of which in the Senate is, however, more doubtful.

Died.

At the Mission House, Monrovia, Liberia, Africa, in the autumn of 1840, Solomon Bayley, aged about 75 years; and in the spring following his wife died also. (See Abby Mott's Biography of Colored People.)

His death was triumphant as his life had been useful. He was born a slave, in the state of Delaware, and being posessed of a strong love of Freedom, he redeemed from slavery, himself, his wife and all his children; he afterwards visited St. Domingo, Sierra Leone, and Liberia, where he died.

In Jaffrey, N. H. Dec. 24th, 1841, Luke Howe, M. D., aged 55.

He was distinguished in his profession, upright in his dealings, and extremely kind and liberal to the poor. He early enlisted in the temperance and anti-slavery reforms, and was a friend to the various religious charities of the day.

At Great Falls, N. H. Dec. 18, Mr. Charles Dorr, aged 29.

He was warmly attached to the causes of Temperance and Missions; his benevolent soul was much interested for the oppressed and suffering slave; and his heart and hands were open to every good work.

THE ONE DOLLAR PLAN.

The following was passed unanimously at the late anniversary:

Resolved, That every friend of the American Anti-Slavery Society be earnestly recommended to pay into the Treasury of the Society, during the present year, a sum not less than ONE DOLLAR; that every auxiliary Society be advised to urge this recommendation upon the friends of the cause in its vicinity; and that the Executive Committee be requested to publish weekly in the Standard an account of the moneys that may be received into the treasury under this proposition.

In compliance with this resolution, we shall set apart a corner of the paper for the acknowledgment of these ONE DOLLAR RECEIPTS, distinct from the Treasurer's usual account. We trust our friends were in earnest, when they voted for this resolution, and that they will not forget the obligation it imposes upon them. Those who give larger sums will still do well to add this small donation to the list. It is very important that the Society should have some *certain* data to go upon, as a basis for pecuniary arrangements.

PAYMENT RECEIVED.

	Amount previously acknowledged		$966 00
967	Josiah Chase, Lynn, Mass.		1 00
968	J. A. Brud, "	"	1 00
969	George Little, "	"	1 00
970	Joshua Pateh, "	"	1 00
971	James Oliver, "	"	1 00
972	Wm. D. Thompson, "	"	1 00
973	Wm. B. Oliver, "	"	1 00
974	J. Hutchinson, jr. "	"	1 00
975	Daniel Johnson, "	"	1 00
976	Friends, "	"	1 00
977	Mary B. Bassett, "	"	1 00
978	Abby Jane Pierce, Pleasantville, Westchester county, N. Y.		1 00
979	Esther Carpenter Pierce, "	"	1 00
980	Joseph Pierce, "	"	1 00
981	William Chase, Providence, R. I.		1 00
982	Jeremiah Tanner, "	"	1 00

☞ The Dollar subscriptions in Lynn were obtained by me. Having lost the paper on which the names of the subscribers were written, I have been obliged to make out the above in part, from memory. It is possible that one or two names have been omitted, and if so, I shall be glad if those concerned will rectify the error.

O. JOHNSON.

TREASURER'S RECEIPTS

For the week ending 1st month (Jan.) 11th.

For the Standard.—Lydia Commons, Richmond, Indiana, $2; Rebecca Shreve, do. $1; Nicholas Martindale, Islington, Liverpool, England, $3; James Stanfield, Belfast, Ireland, $3; James Haughton, Dublin, Ireland, $3; Isabel Jennings, Cork, Ireland, $3. The following persons, Litchfield, Medina Co. Ohio, have paid $1,50 each: L. O. Tolman, O. Nickerson, Charles Richards, Charles Grilling, Rev. Erastus Cole, Female Benevolent Society, John Malbuy, G. Carpenter. Adelia Blodget, Bowdino, Onondaga Co. N. Y. $4; Mott Haight, Sidney Smith, and Edward Weston, of the same place, each paid $2. Mary Lane, Harrison, Westchester Co. N. Y., $1; Phebe A. Haight, Pleasantville, Westchester Co. N. Y. $1; Bracket Bowen, N. Abington, Mass., $2; Samuel Reed, E. Abington, Mass. $2; Jonathan A. Saxton, Deerfield, Mass., $4; Timothy Burr, Lodi, Medina County, Ohio, $10,50; Enoch Mack, Dover, N. H. $2; Emeline P. Avery, Hallowell, Me. $2; Moses Sawin, 75 cents; Edward Rodman, Lynn, Mass. $2; M. H. Mowry, Franklin, N. H., $2; D. C. Baker, Lynn, Mass. $2; Oliver Johnson, N. Y. $10.—$78 25.

ISAAC T. HOPPER, Treasurer.

GENERAL INTELLIGENCE.

Foreign.

SANTA FE EXPEDITION.

The New Orleans Picayune contains the following information from a resident in Chihuahua, Mexico, to J. G. Chalmers, of Austin, Texas; the letter is written without signature, on account of personal risk:

"The advance party, of about one hundred men, had reached the neighborhood of Santa Fe, leaving the rear guard, with the wagons and artillery, some two hundred miles behind. Four or five men were then sent forward to announce the purpose of their mission to the authorities, and to say that they had come more as friends than foes; that they wished to cultivate the acquaintance of their neighbors, and open commercial relations with them, and not to provoke hostilities. Of the *avant couriers*, one was a Captain Lewis, and another was Mr. Kendall, editor of the New Orleans Picayune. They were, seized, and two or three, some say four of them, were by order of Governor Armijo, immediately shot.—The governor then, with a large body of New Mexicans in arms, went out to salute their visiters. The latter had, however, taken up a strong position, and prepared to act on the defensive, should it be necessary—hitherto ignorant of the fate of their emissaries, as of the reception they were likely to meet.

In a ravine formed by the freshets, having a stream of some magnitude in their rear, stood Col. Cook and his men, confident that from this position they could not be dislodged. Here they waited the approach of their adversaries, doubtful yet whether to regard them as friends or foes—impatient for the order to fire, yet restrained by their pacific instructions from the Texan government, they watched for some act of aggression to justify them in testing the temper of their guns. At this critical moment comes forward Captain Lewis, accompanied by a nephew of the Governor, (who speaks and understands the English well,) and begs Col. Cook not to fire, nor be concerned. He assures him there is no need of an engagement, as the Governor is disposed to receive them kindly, and that articles of agreement had been already entered into for an armistice, which might lead to a friendly alliance. On the other hand, he represented the Mexican force as numerous and strong; that in an hour they would be surrounded by five thousand men, all armed and obedient to their chief; that it was vain to resist, and the Governor was anxious to avoid a conflict, and would deal better by them than they had any right to expect.

These representations and assurances, coming from their own interpreter, and supported by the Governor's nephew, exercised a fatal influence. They inclined to listen to terms of capitulation, which were agreed upon as follows: they were to lay down their arms, and return forthwith to Texas; their persons were to be safe and inviolate; the Governor was to protect them against the populace; to escort them to the borders of Texas, and there, having restored to them their guns, despatch them for their homes.

These articles were ratified in the usual manner in such cases, and the Texan party, in good faith, surrendered their arms. They were instantly seized, tied, and plundered of every thing. Even their uniform was stripped off. Hats, boots, and shoes shared the same fate, and in this condition they were ordered to march under a strong escort, to the city of Mexico, a distance of near two thousand miles, and answer to the authorities there as prisoners of war. They arrived here about ten days ago, having suffered greatly from fatigue, hunger, and thirst. In this place they received as good treatment as could be expected in their circumstances. Though restrained of all liberty, their personal wants were attended to, and by voluntary subscriptions, of both foreigners and natives, they were clad (nearly 100 men) in a light but comfortable suit, and then sent forward on their dreary march. They are expected to reach the capital some time in December next. Among the prisoners is a lad of the name of Coombs, whose father, in Kentucky, was spoken of as minister to Mexico. The boy heard of this in Galveston, and presuming his father would accept the appointment, he resolved to accompany this expedition to Santa Fe, and from thence go to Mexico, to join his parent.

The names of some of the officers are Capt. Sutton, Engineer Hunt, Lubock. It is not known whether Capt. Lewis acted from fear, or treachery, or whether he was himself deceived. The most charitable supposition is the latter; although the result has not mitigated thesufferings nor lessened the perils of his companions. He alone, unless Kendall has been saved, remains with Armijo, in Santa Fe. He is doubtless detained to aid Armijo's operations upon the party and wagons in the rear. The instructions of the Texan President, together with his proclamation to the inhabitants, private letters, and other documents, were taken and sent to this place for translation. During this process, some suspicion fell upon the foreign residents, two of whom, Mr. Thruston and Capt. Dryden, were thrown into prison—the former was detained in duress about fifteen days, and the latter is still in close confinement, uncertain of what will be his sentence. It is thought it will be death.

Much speculation has been had upon the probable destiny that awaits the prisoners. Santa Anna is now the Chief Executive, having lately made himself absolute Dictator; and when power is once securely grasped, examples of its voluntary surrender have been exceedingly rare. Their fate will depend solely upon his will; and, knowing his character, there is serious reason to fear that they will be ordered to execution before they reach Mexico, *a la* Col. Fanning. However, his eccentricities have at times been surprising and unaccountable, and he may dispose of them in some other way. Our latest intelligence from the capital is, that he has ordered a force of 12,000 men to be equipped for another invasion of Texas."

General Coombs, who is at New Orleans, has written to Washington for permission to proceed to Mexico and negotiate for the liberation of his son, who was but 19, and for the release of other American citizens. The partner of Mr. Kendall has left New Orleans for Mexico, resolved to rescue him, if possible. It is thought the Mexican authorities will give them up without difficulty, if convinced that they were merely guests of the expedition, from motives of curiosity.

Exaggerated reports of the Texan forces preceded their arrival at Santa Fe; and much anxiety pervaded the Mexican population. Such was the conviction of the Governor, (Manuel Armego) that the Texans would carry the country, that he made his will, and secreted his own treasure and that of the wealthiest citizens. On the 16th, the Governor ordered all foreigners to confine themselves to Santa Fe, and departed himself for the seat of war. Before his departure, he wrote to the American Consul, ordering the foreigners to confine themselves within the town for twenty days. After his departure, the nephew of the Governor, who is also his confidant and secretary, accompanied by a sergeant and soldier, and followed by a mob, attacked the house of the American Consul, burst into it, and wounded him severely in the face. Threats were made by the rabble against American citizens, and many were arrested and thrown into prison, from which, on the return of the Governor, they were released. After attacking the American Consul, the mob proceeded to the jail, where their leader stabbed a Mexican from Texas, who had been arrested on the 15th. Our consul, M. Alvarez, demanded his passports, which, after a delay of about 30 days, were granted. He left Santa Fe with 16 companions. Some fell sick by the way, 1 was frozen, and some parted to take another route. He arrived, with 7, at Independence, Mo. He states that a most vindictive feeling was exhibited against himself and the American citizens resident in New Mexico. The Texans had suffered severely before their capture. Nineteen of their number had been killed by the Cumanches, and some forty of their horses destroyed. Dissensions arose among them by the way, and during the parley some were for fighting and some for surrendering. Col. Cook, it is said, tore the epaulets and buttons from his coat, and broke his sword, expressing the most vehement denunciations against the treachery by which he was paralyzed.

The Committee in the Texas House of Representatives, appointed for the purpose of investigating the Santa Fe Expedition, have reported that more than $400,000 had been expended for it during the last year, contrary to law; and this estimate does not include the value of the military stores, &c. furnished the troops engaged in the expedition.

The Galveston correspondent of the New-Orleans Bulletin says: "The report of the capture of our Santa Fe Expedition has produced great excitement throughout the country. Many are anxious to get up an expedition immediately, and march to Mexico to rescue our citizens, if alive, and if not, to avenge their death. If the Mexicans have put to death *one* person of the expedition they may prepare themselves to see Mexican blood flow for it."

CUBA.

The Intendente has published an order for the suppression of eleven of the nineteen monasteries existing in the island, and sequestration for the benefit of the State of the entire church property, (excepting that of the nunneries) amounting to several millions. For the support of the monks he has assigned them a small pension, and also a fixed sum to be paid annually by the State to different churches for the maintenance of religious worship. The begging orders are prohibited asking alms in the streets as they would thereby have an advantage over the other orders whose property has been sequestrated.—Those monks who secularize are to have a pension one-fourth greater than those who retain their habit.

General Items.

Great Fire in Michigan.—The city of Detroit has been visited by a most sweeping conflagration. The loss of property is estimated at $150,000.

The Sweet South.—At the election of city officers in Savannah, Ga. on

Poetry.

For the National Anti-Slavery Standard.

MY BROTHER'S LOVE.

TUNE—"My faith looks up to thee."—*Spiritual Songs.*

As from the face of day
The sunlight fades away,
So joys decline;
Yet with life's woes oppress'd,
There is one kindred breast,
Where I may ever rest,—
Brother, 'tis thine.

Often, as on thy brow,
Pencill'd with sadness now,
I turn to gaze,
And cease, almost, to feel
Deep wounds and slow to heal,
Thoughts o'er my spirit steal
Of other days.

How fair, how passing fair,
Those dreams of childhood were,
Though false they prove!
Of pleasures I recall,
Nor are they few nor small,
One is more sweet than all,—
My brother's love.

But hours of fond delight,
And visions fair and bright,
Too bright to last,
When Hope, with golden wings,
And syren accents, sings
Of future, fairy things,
All, all are past!

They're past! Time hurries on;
Friends that we lov'd are gone;
We too must die.
Yet as our moments glide,
Firm shall our love abide,
Till, sleeping side by side,
Our ashes lie.

And, when Life's sands are run,
When sets our earthly sun,
We meet above.
Then, breathing heavenly air,
Free from pain and care,
[illegible] I forever share
My brother's love!

Norwalk, Ct. Dec. 13, 1841.

NEW-YEAR'S EVE.

BY ALFRED TENNYSON.

If you're waking, call me early, call me early, mother dear,
For I would see the sun rise upon the glad New-Year;
It is the last New-Year that I shall ever see.
Then you may lay me low i' the mould, and think no more of me.

To-night I saw the sunset; he set and left behind
The good old year; the dear old time, and all my peace of mind;
And the New Year's coming up, mother, but I shall never see
The May upon the black-thorn, and the leaf upon the tree.

Last May we made a crown of flowers; we had a merry day;
Beneath the hawthorn on the green, they made me Queen of May;
And we danced about the may-pole, and in the hazel-copse,
Till Charles' wain came out above the tall white chimney-tops.

There's not a flower on all the hills; the frost is on the pane;
I only wish to live till the snow-drops come again;
I wish the snow would melt, and the sun come up on high.
I long to see a flower so, on the day before I die!

The building rook will come from the windy old elm-tree;
And the tufted plover pipe along the fallow lea;
And the swallow will come back again with summer o'er the wave;
But I shall lie alone, mother, within the mouldering grave.

Upon the chancel casement, and upon that grave of mine,
In the early summer morning the pleasant sun will shine;
Before the red cock crows from the farm upon the hill,
When you are locked in sleep, mother, and all the world is still.

When the flowers come again, mother, beneath the waning light,
You'll never see me more, mother, in the dim grey fields at night;
When from the dry, dark wood the summer airs blow cool,
On the oak-leaves and the sword-grass, and the bulrush by the pool.

Ye'll bury me, my mother, just beneath the hawthorn shade,
And ye'll come sometimes and see me, when I am lowly laid;
I shall not forget you, mother, I shall hear you when you pass,
With your feet above my head, in the long and pleasant grass.

I have been wild and wayward, but you'll forgive me now;
Ye'll kiss me, my own mother, upon my cheek and brow;
Nay, nay, ye must not weep, nor let your grief run wild,
Ye must not fret for me, mother; ye have another child.

If I can, I'll come again, mother, from out my resting-place;
Though ye'll not see me, mother, I shall look upon your face;
Though I cannot speak a word, I shall hearken what ye say,
And be often, often with you, when ye think me far away.

Good-night, good-night; when I have said, good-night for evermore,
And ye see me carried out from the threshold of the door,
Don't let Effie come to see me, till my grave is growing green;
She'll be a better child to you than I have ever been!

She'll find my garden-tools upon the granary floor,
[illegible]; they are hers; I shall never garden [illegible]
[illegible]cil her, when I'm gone, to train the rose-tree that I set
In the parlor window, and the box of fragrant mignonette.

Good-night, mother; call me when it begins to dawn,
All night I lie awake, but I fall asleep at morn;
But I would see the sun rise upon the glad New-Year,
So if you're waking, call me early, call me early, mother dear!

SONNET.

Addressed to ISAAC T. HOPPER, of New-York city, who, for more than half a century, has been the active, uncompromising, and dauntless friend and advocate of the colored population of the United States, (both bond and free)—and through whose instrumentality, multitudes of wandering fugitives from the southern prison-house of bondage have been put in possession of the inestimable boon of liberty.

HOPPER! thou venerable friend of man,
In heart and spirit young, though old in years,
The tyrant trembles when thy name he hears,
And the slave joys thy honest face to scan.
A friend more true and brave, since time began,
HUMANITY has never found;—her fears
By thee have been dispelled, and wiped the tears
Adown her sorrow-stricken cheeks than ran.
If like Napoleon's appears thy face,*
Thy soul to his bears no similitude;
He came to curse, but thou to bless our race—
Thy hands are white—in blood were his imbrued:
His memory shall be covered with disgrace,
But thine embalmed among the truly great and good.

WM. LLOYD GARRISON.

* The resemblance of this venerable philanthropist, in person and features, to Napoleon, is said, by Joseph Bonaparte, to be most remarkable,—beyond that of any other person whom he has seen in the old or new world.

Miscellany.

The following article, from the New World, is well written, and conveys much truth, in a pleasant, ironical vein. The marvel is, that such a paper as the New World should admit so decided a home-thrust at slavery.

A CHAPTER ON MONEY.

"O nummi! nummi! vobis hunc præstat honorem."

Pulchra est pecunia, was the exclamation of an ancient worthy: Beautiful—delightful is money; and probably there have been few among the million of civilized, enlightened mankind, that have strutted their brief hour upon the stage of life since the words were first spoken, who have not, at one time or another, acknowledged the same thought. Some have uttered it in the overflowing of a heaven-born benevolence, that ever seeks the means of assuaging the griefs of the sorrowful and alleviating the wants of the destitute; and some, calling themselves philosophers, have admitted it, unwillingly, as in quiet hours it has stolen noiselessly into their minds, upsetting fond theories of a stoical indifference to the good things of life, and an ascetic abstinence in the midst of plenty. To the *poor* has it come daily, hourly, with a strength and a vividness imparted by their stern necessities. In the silent watches of the night, when all the world has slept but the weary artisan, toiling in his workshop, or the worn mother, still laboring for her starved children, has it presented itself with a fearful power. And when slumber has closed the eyes that wake to poverty, and sweet dreams transport the sleeper to scenes of affluence, have they realized in fancy that *pulchra est pecunia*. To others this is a daily thought—a habitual feeling—the mainspring of their actions—the principle of their life. Though often they abound in comforts, are lapped in luxury, revel in wealth, they groan for greater riches, and devote their whole lives to add to the heaps of golden treasure, which fail to satisfy their most laudable ambition. The constant reflection that *pulchra est pecunia* naturally induces the belief that money is the *summum bonum;* and they show by a beautiful consistency of conduct, from the verge of manhood to the brink of the grave, their unwavering conviction of this great truth.

Now there are persons uncharitable enough to regard this very consistency of principle, this unvarying devotion to beautiful riches, as unworthy of Christian men. They can look with complacency on him who gathers wealth only to feed the fatherless and the orphan; they praise the honest industry that fights manfully against poverty, and, spurred by the claims of duty and affection, aims at an honorable independence; but, strange to say, they rebuke what they call "the feverish impatience of the thousands around us who make gold their god and silver their idol, who spend not a part of each day in business, and give to it a reasonable share of their thoughts, but sacrifice all their time, and devote all their energies and bestow their best affections, to lay up treasures in earthern vessels."

We propose to show the idle and futile character of such objections, and to prove, by passages from the wisest authors of Greece and Rome, that the voice of antiquity, speaking the languages of the dead, comes like a far echo from distant ages, uttering the same sentiment which are current in our own land, and are carried out with so remarkable a consistency in the lives of tens of thousands of Americans—and verily, in no part of the globe could our remarks be so perfectly appropriate and so universally acceptable as in this great city,

"——this temple where is offered up,
To gain the master idol of the realm,
Perpetual sacrifice."

Our theory—we speak for our countrymen as a body—is that MONEY IS THE CHIEF GOOD; and we will presently show that this opinion has been held centuries without number; that it comes to us clothed in the grave toga of philosophy, and the graceful garb of poetry; that it meets us in the walks of the Stagirite, in the grove of Plato, at the villas of Tusculum and Tivoli; that it calls to us in the tones of Cato and Epicurus, and the wild numbers of Euripides; and appeals to us in the pages of Juvenal and Livy, of Pindar, and Flaccus, of Ovid, of Plautus, and a host of others. And by *money* we mean, not merely coin—but wealth; by whatever name distinguished, or existing in whatever form; whether as of old, in the fleecy herds from which is derived its name, or in the bits of leather and wood by which the rude Spartans showed the first glimmerings of civilization. It boots not that next we behold it measured by the classic obolus of Greece, the daric of Persia, the drachmæ of Attica, and the much-esteemed talent of gold and silver. In Rome, asses, denarii, and aureii had their own worshippers; and the same idol assumed a shape and a name in all the kingdoms of the world. The rupee of India, the piastre of Turkey, the doubloon of Spain, the sequin of Italy, the mark of Hamburg, the florin of Amsterdam, the franc of France, the pound of England, and the dollar of America, have each their devotees: although on the score of heart-felt devotion, of real, unaffected, deep attachment, and constant, zealous, unremitting worship, we may, without fearing the charge of exaggeration, or the imputation of national vanity, claim the pre-eminence for our own DOLLAR. We challenge contradiction when we say that it is adored by persons of every age and rank—that religion often yields to it her claims—that justice bends submissively before it—that law humbly acknowledges its power, and that even fashion dares not assert her independence, but opens wide her once exclusive doors to all who bring with them a golden key. Nor need we say to an American reader, how great the respect of their fellow-citizens not only for the dollar, but even for its minutest fractions; nor how the half, and the quarter, the shilling, and the dime, the sixpence, and the cent, are all objects of deference in their due proportion; and more especially how our countrymen, wiser far in their generation than the nations of antiquity, and vastly exceeding them in their zeal, have multiplied shadows of their *penates* more than fifty fold; and by a stretch of faith—of which the sophists never dreamed—imagine each shadow a real dollar, and actually endow it with the same power; for rings not the whole of Europe with the fame of that glorious system which Pope so feelingly apostrophizes,

"Blest paper credit?"

The various forms, therefore, under which wealth has been worshipped in different ages, are not to detract from the right of the authorities we are about to quote.* Whether it consists in flocks, or coin, or land, makes no difference—*eodem reddit*—it comes to the same thing. The object then, as now, was *rem facere* (*Nepos*)—to make money—*amplificare fortunam suam* (Cicero)—to build up each one his own fortune.

Says the historian of Rome:

"Omnium rerum immodica cupido inter mortales est, agri, pecuniæ, honorum."—[Livy, Lib. vi. Dec. 1.

Among mortals there is an immoderate desire of all things—of lands, money, honors.

Here money is mentioned only as one of the several objects of pursuit; but it is easy to prove that it alone is necessary; that all other desirable things follow in its train, and attend its possession; and that without it, other acquisitions, wont to be esteemed, are valueless. Listen to Horace, the philosopher, poet, and man of fashion, whose sound sense and clear judgment were enlarged and confirmed by a knowledge of the world, and who, at his villa at Tivoli, recorded for the benefit of future ages the results of his experience in the court of Augustus, the mansion of Mæcenas, and the palaces of Rome:

"Et genus, et virtus nisi cum re, vilior alga est."

Both lineage and virtue, without money, are good for nothing; or, literally rendered, are of less value than a weed.

The remark is more applicable to our own country than it ever was to Rome. Who compose the present aristocracy of America? The older families, whose rank and virtues are recorded in her history, or preserved by tradition, or live in the memory of the present generation? Not at all. Are they those whose learning and accomplishments have raised them from the level of the vulgar, demanding and receiving a proper homage; or whose characters are models of excellence, their lives walks of charity and usefulness, and their deportment that of the Christian gentleman? Oh! no. We acknowledge no claim of hereditary rank—no distinction of gentle blood: virtue and learning—eminent talents and literary fame—excellence of character and practical philanthropy, are all things well enough in their way, but by themselves of no account. They are frequently as useless in possession, as rare and difficult of attainment; whereas MONEY is all-powerful. No matter who you are that desire fashion and applause; though you be the son of a tinker, or yourself a lacquey; though nature hath denied thee all comeliness of person, and your ill-favored outward man present a flattering portrait of the man within, only seek to acquire *money*, and you will possess the *open sesame* to all you desire. You shall be great, wise, fashionable—but stay, Horace shall portray the brilliant prospect that will then await you:

"Virtus, fama, decus, divina humanaque pulchris
Divitiis parent; quas, qui possidet, ille
Clarus erit, fortis, justus, sapiens, etiam et rex
Et quidquid volet."

Virtue, fame, honor, both divine and human, follow excellent riches—and whoever possesses wealth, *he* shall be honorable, just, wise, even a king also; nay, whatsoever he pleases.

To settle a question of ordinary importance, the testimony we have already adduced might be deemed sufficient, backed as it is by the experience of all ages, except perhaps those dark eras of the world, when chivalry deceived sensible men into contempt of wealth, and taught them to esteem a gallant bearing, a religious love of truth, and a knightly fame for justice, magnanimity, and generosity, of greater value than gold and silver; and led them to regard the graceful trade of the harper, the minstrel, or the troubadour, more honorable than the anxious, pains-taking, prudent, creditable employment of the jewish miser. Such crude notions, to be sure, are long since exploded; and although the liberal professions are now deemed *respectable*, they hold the rank not so much on account of the vast benefits they bestow on mankind, nor from the talent and learning they require, nor yet from the professional influence they may give to the individual, but chiefly, as avenues to wealth, that universal goal of American ambition. Yet there are a few, as we have said, who deny our sound doctrines, and we proceed to fortify our already impregnable position by additional authorities. We quote Alcæus, of Mitylene, in the island of Lesbos; but as his language would certainly be Greek to our readers, we give it in a latin version:

Pecunia facit virum; pauper autem, nec probus
Nec honoratus est.

MONEY makes the man; but a poor fellow is neither creditable nor honorable.

For these words we ask especial attention, as well for the beautiful simplicity with which the important truth is stated, as for a circumstance in the author's life proving his deep conviction and consistent adherence to the maxims he taught. It is recorded of Alcæus, that in a battle with the Athenians, he threw away his armor and sought safety in flight; and, according to the notions of his countrymen, this conduct was considered excessively base, and is so represented by the ancient historian. We maintain, on the contrary, that he only acted like a consistent man. Believing that neither great principles of right action, nor practical virtue, nor self-respect, made the man, but money, he wisely refrained from unprofitably risking, on behalf of his country, a life which could be devoted to acquiring respectability in the shape of gold.

Pindar, we remark, has the same sentiment, similarly expressed; and Juvenal, the witty satirist, so full of thought, so happy in expression, of whom Dryden says: "Juvenal gives me as much pleasure as I can bear," records his testimony, as follows:

"Quantum quisque sua mummorum possidet arca
Tantum habet et fidei."

Whatever be the size of the chest of money which any one possesses, just so great is his public credit—or, as it might be rendered in a line from Cowper,

"And he was competent, whose *purse* was so."

Aristotle assures us that "all things may be bought with money"—and Pollux—not the twin brother of Castor, reader, but an Egyptian sophist of Naucritis, declares, according to a Latin version,

"Vilior est virtus aureo, et sapientia nummo."

Virtue is of less value than gold and silver—than money. Euripides, in his Iphigenia at Auli, rendered into Latin, says, truly—

"Spectabiles in omnibus sunt divitiæ,"

The rich are conspicuous among all, they are the kings and princes of the land—the real aristocracy of our democratic country—the men who are courted and flattered, and treated with unwonted deference; whose opinions are quoted, whose acquaintance is creditable, whom not to know argues yourself unknown. Hence it is advisable frequently to ask some kind friend the names of the new self-created peers of the land, whose patent of nobility has been wafted to them by some breeze of speculation, or acquired by slaving and economizing for years, in an obscure corner, whence they suddenly emerge, to assume rank with the highest and most fashionable. It is well also to ask who have lost their patent—who have disgraced the aristocracy by allowing poverty to enter their doors, and have had the spurs of knighthood broken from their heels; for although these events are well known by the men on 'change—form a constant topic for discussion in the select drawing-rooms of the American nobility; yet multitudes of well-meaning persons are not aware how constantly

——"Many rich
Sink down, as in a dream, among the poor,"

or of the important changes such an accident produces in their characters and relations—and they might unknowingly be guilty of treating the broken merchant, or reduced gentleman, with the same respect as before; and of addressing the self-made peer with as cool indifference, as when he sold tape by the yard, or candies by the pound.

Ovid remarks:

——"dat census honores
Census amicitias."

"Wealth gives honors, wealth gives friends;" and Plautus,

Ut cuique homini res parata est
Firmi amici sunt: si res lapsæ labant, itidem,
Amici collabascunt,
Res amicos invenit——

When any man hath wealth, friends are firm; if his mistaken affairs fail, in like manner friends fall away. Wealth procures friends. This truth we see exemplified daily. The ties of kindred are weak indeed, unless the bands of blood are sodden with gold. Hence the very proper apathy exhibited toward poor relations and country cousins, by their fashionable relatives in the metropolis; hence the contemptuous patronizing air with which they receive into their palaces of brick and mortar, the independent dwellers amid fields and trees, making them anxious, almost as soon as the threshold is crossed, to return to the quiet of the old homestead, where the welcome is hearty, though it be rudely given—where smiles betoken joy, and words have a meaning more real, than those which fall upon their ears in the lisping tones of a mawkish refinement. But especially is the sentiment true as regards personal friends; and the reader can scarcely have failed to be convinced by what has been said, of the impolicy, nay, the impropriety of continuing an intimacy with one who has by any mischance become reduced in circumstances. No matter how sincerely you have loved him, how constantly and familiarly you have associated—all connection should cease.—If your continued friendship could be of use to him, the greater reason why it should be withheld. Why should you assist one who has been so improvident of his own interest? It is plain that it would afford a bad precedent, and lead the unfortunate generally to suppose that they have some claim to sympathy. However painful, therefore, it may be to your delicate sensibilities, learn to regard him as no other than a former acquaintance, who has forfeited your regard, until, in the course of years, by his own unassisted and severe toil, he may once more deserve your esteem by regaining his former place among the wealthy of the land. As Euripides remarks, in a Latin version,

"Argentum et anima et sanguis est mortalibus
Quo qui caret, nec hoc sibi cantus parat
Vivos is inter mortuus homo, obambulent."

Silver is both the soul and the blood to mortals; and he who is without it, and does not, like a prudent man, procure it for himself, walks abroad as a dead man among the living. So that while your friend continues poor, although every noble trait of his character shines forth with a brighter lustre, and he is as gold purified in the furnace, let him be to you as one wanting a soul in his body and blood in his veins. Stern principles, pure character, living virtues, are but naught. *Pecunia facit virum.*—MONEY makes the man.

Of the absolute importance of MONEY in all matrimonial arrangements, it is, of course, unnecessary to speak—for as no prudent father would give his daughter to a man without money, so no girl without a dowry can find a wealthy suitor. Poets, it is true, have sung of such things; and there is a story told of an ancient Greek—some say Themistocles—which is doubtless altogether fabulous, and shows how entirely the reason of the poet can be carried away by an imagination fed upon abstractions, and spurning the practical common sense of life. It is a flight of fancy upon which, in "these our unimaginative days," an American Romancer would scarcely venture. This fabulous personage then—unless indeed it were some poor lunatic—had a daughter; and from among her suitors, he selected an honest fellow without money, in preference to a wealthy gentleman. His friends expressed, in strong language, their surprise and indignation, precisely as would be done in this day, could such an event by any possibility occur; to all which he coolly replied,

"Malo virum absque pecunia, quam pecuniam absque viro."

"Better a man without money, than money without a man."

Occasionally, passages may be found in the ancient authors, tending to contradict the supreme importance of wealth, and intimating that it is better to restrain our desires, than to increase our possessions; and such sentiments, we may remark, are very well in theory; and it is not amiss to quote them, when exacting the hard-earned pittance of some poor debtor, whose guileless simplicity could not cope with your mercantile tact; or, when foreclosing a mortgage in the hardest times, buying-in his house or farm at a third of its value, and then issuing an execution, for the balance of the debt, against the homeless outcast; or should you be appealed to, to aid the necessities of some who, from ties of kindred, or former services done to yourself or your family, imagine they have a claim upon your charity, it will be convenient to adduce a maxim like this, from CATO:

"Quid tibi divitiæ prosunt, si pauper abundas"—

"What good can riches do you, if, as a poor man, you have enough"—

Remembering, at the same time, that this Cato was a rigorous and cruel tyrant—that he did not hesitate to use, what some call, disreputable means for acquiring wealth—that he engaged in that most respectable branch of commerce, the slave trade; and may be quoted, with great force and propriety, by the gentry of that "Ancient Dominion," which, according to Mr. Jefferson Randolph, has been "converted into one grand menagerie, where men are reared for the market, like oxen for the shambles." Even in the days of heatheuism, he took the same philosophic view of slavery with the enlightened statesman of Christian America, and gave advice respecting his chattels, which would do no dishonor to some of our reverend advocates of the patriarchal system. To state briefly his claims to the high consideration of "the chivalry" of the South, we remark, that he used to buy slaves young, to sell again when grown—that he treated them like hounds and foals; using them well, however, as live stock, on account of their money value—that he advises farmers to sell their old and sickly slaves—classing them with old iron, and things of no valne: in preoisely the same style as the advertisements which we occasionally see in southern papers, of "slaves and *other cattle*," to be sold at auction—so that, in view of his practical adherence to the maxim, that MONEY is better than justice, or honor, or truth, we may hope that the single passages we have quoted about contented poverty, will not be allowed to detract from the admiration and respect which is due to so notable a predecessor of American chivalry.

SENECA, the philosopher and stoic, sainted, we believe by St. Jerome, has the following, confirming what we have said of the superficial views of mere theorists, or moralists, who are ignorant of the practical advantages of money—

"Non pauper est qui minus habet, sed qui plus cupit
Nec qui plus habet—sed qui minus cupit dives est."

"He is not poor who has less, but he who desires more; nor is it he who has more but he who desires less, that is rich." Seneca borrowed these ideas from Epicurus, who has a passage to the same effect, concluding according, to a Latin version,

"Is minimo eget mortalis qui minimun cupit."

"The man who desires least, needs least."

HORACE too, remarks—

"Quod satis est cui contingit nihil amplius optet,"

"Whoever is satisfied, wishes nothing more." But such a thing as contentment with a little, can, of course, never happen to one educated after the approved fashion of the country, and our next extract translated from the Greek of BIAS *Ad Ausonum*, is almost without a meaning in this age.

"Quis dives? qui nil cupit—at quis pauper? avarus."

"Who is rich? he who desires nothing—but who is poor? the avaricious man." And a Latin author, quoting EPICURUS,

"Honesta res est paupertas læta."

"An honest estate is a happy poverty," beautifully responds,

"Imo vero paupertas non est, si est læta."

"But truly it is not poverty, if it be happy." A maxim of which those may avail themselves who have honesty to console them, and can be contented with that rare possession—but as our theme is MONEY, with which honesty has little connection, no further comment is necessary on so extraneous a matter.

It is unnecessary to quote rules as to the modes of getting rich, since as money is the *summum bonum*, it is to be got at all hazards. Solomon said, "Wisdom is the principal thing; therefore get wisdom, and with all thy getting get understanding." But it may be taken as the doctrine established in our age, by the practice, if not the precept, of the great body of the people, that "Riches is the principal thing—therefore get riches, and with all thy getting get money."

"—— the good old plan,
That all should get who have the power—and all should keep who can."

And it has been decided by many of the Doctors of Law and Divinity, that even though the riches you acquire be the bodies of some of your own countrymen, and the only plea you can offer for converting Americans into chattels, is, that the Creator of the universe has written his title on their foreheads in darker lines than on your own pale face, you have a right to hold them as your property, and sell them for gold. So that we may conclude, no stricter rules need be given for the acquisition of other property, than those which suffice to regulate the conduct of Christians in making merchandise of "the sons and daughters of the LORD GOD ALMIGHTY."

Plautus gives an important maxim, the acquaintance with which by the ancients, will doubtless raise them many degrees in the estimation of our merchant—conveying to their minds the conviction of greater wisdom, more valuable knowledge, than is afforded by all the writings of Tully:

"Eme die cæca olivum, id vendite ocula die,"

or as it has been aptly rendered, "Buy on trust, and sell for ready money." And Cicero supplies us with a rule for the the condnct of those who recognise the truth that pecunia facit virum, and who are determined at all risks to become "*men*."

"Cupiditate peculii nullam conditionem recusat durissimo servitutis."

From desire for money he refuses not the condition of the severest servitude. And by this, the youthful aspirant for pecuniary honors is to understand not merely that he is to slave like a dog to acquire wealth, and gladly embrace whatever menial offices it may at any time be expedient for him to fill; but that he is to devote all his energies, all the noblest faculties of his soul, to this one object—ever on the watch, lest an occasion slip by for saving a cent or making a dollar; that in his varied circumstances and relations he is to keep this aim ever in view, and make all others subservient to it. If at any time a natural generosity, or yearning toward a being in distress, incline him to bestow a pittance, let him ask himself *cui bono?* What good will it do me? and if this is not sufficient to deter him, he should recall the doctrine of political economists, of the effect of private charity on national pauperism, and refrain from relieving the starving beggar or sick widow, from motives of patriotism. If the principles planted by a mother's care in infancy, will sometimes come vividly before him, when making a profitable bargain with one who possesses little mercantile tact, or wants some of his means of knowledge; and conscience whispers that he is not doing as he would be done by, let him think how many thousands take the like advantage without its detracting in the least from their reputation as honorable men and good Christians—and ask himself the simple question, if I refrain from cheating this man, how will I gain by it?

If, unfortunately, he has received a liberal education, and the counting-house receives him fresh from the halls of Alma-mater, and his mind is yet glowing with the glorious breathings of Homer and Æschylus, and he has learnt to value

"The hoards of Truth, which lay hid in books
Unlocked at will—treasures of ages,

more than glittering ore of Potosi—and his soul ever yearning for spiritual nourishment droops beneath

"The repetition wearisome of sense,"

he must at once forget the lessons he has learned, the philosophy of the ancients, the dictates of right reason, "wisdom married to immortal verse," minstrelsy, song, and historic story—stirring poetry and pure eloquence, sweet communion with nature, and the viewless images of beauty seen in contemplation of the things above; and above all the high and holy teachings of Christianity, the warnings and commandments of the Book of Books, which tells us not to lay up treasures where rust corrupteth, nor bestow our affections upon gold that perisheth—these lessons and delights, these warnings and commandments, must all be forgotten by him who determines at every hazard to become a rich man, satisfied that this is the worthiest end to which he can devote the glorious endowments of his god-like nature. However difficult it may at first sight appear to come to this last conclusion, no observant American can doubt that there are tens of thousands of his countrymen, who, if their daily life does not grossly belie their convictions, do religiously believe in their inward consciences, that *pulchra pecunia* is the *summum bonum*.

Alas! exclaims some objector to this universal theory, whom all our arguments have failed to convince—who is unable to appreciate the extended advantages which belong to riches, what a picture have you sketched of the sacrifices at which wealth is to be purchased?

"Can hope look forward to a manhood
Rais'd on such foundation?"

Can a Christian see it without a mournful thought of a camel passing through a needle's eye? Yet must I admit it to be truly drawn—that such is the scene daily presented to my wearied eyes.

I see the generous boy withdrawn from school, just as the light dawns upon his opening mind, and awakens young thought to a dreamy comprehension of the rich treasures he may learn to grasp; and he begins to find an interest in books, a charm in history, a beauty in poety, and a loveliness of nature, dearer than the mere sports of boyhood; and life has not yet lost its freshness nor hope its bouyancy; and his soul is yet a tablet unblotted by vice, unscarred by disappointment, whereon truth might inscribe characters that would live through eternity—I see him, thus endowed, chained down to business, immured in the workshop or the counting-house, and taught that MONEY is henceforth to be the object of his wishes, the aim of his life. The conduct of those around him adds the force of example to that of precept, and, as apt to receive impressions of evil as of good, he soon catches the spirit of the age—his mind becomes pent around by the routine of business. As he advances in years, avarice naturally becomes the master passion of his being, and he lives a willing slave to the last hour of his probation, toiling ceaselessly for things of naught. None can deny these facts who are dwellers in our large cities, and are attentive observers of the world in which they move; of the thousands who trim the evening lamp, not to glean lofty thoughts from the works of the mighty dead, not to quaff refreshing drafts from the pure wells of English literature, nor to revel amid tomes of ancient learning—but to con, with anxious eye, the ponderous ledger, to plan with eagerness some scheme of gain, to speculate anxiously on the chances of their investments, and weary thought with determining whether sundry debtors are solvent men; who rise from restless couches ere the sun has tinged the spire "whose silent finger points to heaven," not to rejoice in the fresh breaking morn, and the choral symphonies of creation—not to join the birds in the glad songs of praise, nor from the loveliness of nature to gather food for the mind when the cares of the world weigh heavily upon the spirit—but to hurry, alas! too frequently thankless and prayerless, to the office and the desk, to devote body and soul to the getting of wealth, and spend hour after hour unredeemed by holy meditation or communion with better things, unimpressed with a single act that memory can recall with joy in after years—with aught that tends to relieve the sufferings of their fellow-men, or even to encourage in their own bosoms the steady influence of Christian principle, stern self-respect, quiet serenity, moral dignity; who toil, not in the search for truth, not in the practice of virtue, but for paltry gain—not that they may scatter peace and plenty among the poor—not that they may cast their bread upon the waters to reap the fruit in Heaven, but to gratify their own schemes, to pamper their own appetites, and wrapped in purple and fine linen to fare sumptuously every day.

One might imagine that the changes and chances of life, daily occuring, would teach the vanity of these pursuits, and lessen their attachment to worldly hopes. In the language of Wordsworth:

"Oh if the heart too confidently raised,
Perchance too lightly occupied, or lulled
Too easily, despise or overlook
The vassalage that binds her to the earth,
The sad dependence upon time, and all
The trepidations of mortality,
What place so destitute but there
The little flower her vanity shall check,
The trailing worm reprove her thoughtless pride?"

Yet avarice heeds not the warning voice that tells of DEATH; but the young man whose cheeks pale with languor, and whose frame trembles with disease, and the old man tottering in the verge of the grave, still grasp at gold, laying up riches which they know not who shall gather. And thus time advances with his noiseless step, gradually fulfilling the term of each mortal man, until these "stars of human glory" are cast from their spheres, and the rich in earthly treasures, the valiant in the strife for gold, the kings and princes among the merchants of the land, are laid in the narrow home appointed unto all—

"And nature's pleasant robes of green,
Humanity's appointed shroud, enwraps
Their monuments and their memory."

From the Rochester Daily Advertiser.

A JOYFUL SURPRISE.

On the morning of the first day of the election, an interesting scene might have been witnessed in a low, dilapidated dwelling, somewhere in this goodly city. At the place and time mentioned, there might have been seen, sitting at a scantily furnished breakfast-table, a man with good phrenological developments, a prepossessing physical structure, but with a countenance moody and irritable. On his right, sat a woman, his wife, little if any past the meridian of life, but exhibiting traces of a premature fading of a face and figure still mildly beautiful. At his left sat his daughter,—a yet unblighted copy of her patient, but sorrow-stricken mother—in all the healthfulness of incipient womanhood. In this young woman's eye tears were gathering; and as she turned her timid face toward her moody father, they might have been seen glistening like the pearly drops of a summer morning, as the first beams of the sun glances on their crystal surface. Her heart was full, and her voice tremulous, as she at length gained courage sufficiently to ejaculate, "Father!" The moody man started, as though the sounds of long-forgotten melody echoed in his ears. He bent his gaze inquiringly on his trembling child, and in accents, unusually soft for him, said, "Well, Bell, what would you?" "Bell" felt emboldened, and dressing her face in a sweet, pleading smile, replied, "I would, father, that you would not go to the election to-day." The frown reappeared—it was stern and bitter, as he asked, sharply, "Why not?" Bell could not answer. She seemed anxious to escape from the angry gaze of a father whom, but a moment before, she hoped to conciliate. She was about to withdraw, when a voice of startling fierceness said to her, "Girl, look on your father! You, but a child, presume to counsel him as to what he should do; and in this you doubtless act as the agent of your mother. I could have borne to have been called a drunkard—aye a *drunkard!*"—and a shiver passed over him,—"but," continued he, "to have it insinuated by a child, is too much. I shall go to the election. So, bring me my hat." No word of remonstrance was heard, and the miserable man rushed from his dwelling. That day bitter tears were shed around the hearth-stone of Powell P——. Noon came, but so did not the father of the grief-stricken Isabel. Night, too, with its darksome loneliness, drew its curtains around, but no signs of the return of the infatuated—the fallen father and husband. Tedious wore the hours of night away. Often did the mother and daughter instinctively cling to each other, as some casual noise induced the belief that the object of their solicitude had indeed come; but how did they dread to encounter the frowns—mayhap the inebriated curses, of him, who was the cause of their vigils! At length, the hour of midnight sounded, and as its echoes died away, the footsteps of the expected one were heard. How wildly beat the hearts of mother and daughter, as Powell P—— entered that door so long and eagerly watched! He was there, before them; but not noisy—not harsh—for he was sober, calm and collected. So great was the joy of wife and daughter, that neither could give utterance to the wild emotions that played around their hearts, but they would not have spoken then, for worlds, lest the echo of a voice should have dispelled what seemed a pleasing illusion.

"Mabel! Isabel!" were the first words that greeted their ears, and in a moment both were crying for joy on his bosom. We need not detail the affecting conversation which followed, nor the joyful surprise with which the mother and daughter heard his resolves and hopes. It will all be sufficiently understood from a single expression of Powell P——, as his daughter was about to retire to rest. They were the sweetest words her ears had heard for many a long, long day. They were, "good-night, my child, and may God ever bless you—you have saved your father!"

That father had been to the election—he went pre-determined to drink—to get drunk—but as he was about to raise the first dram to his mouth, the pleading countenance of his daughter seemed to rise before him! His good genius prevailed—the glass was replaced, untasted, on the counter—he left the place, and with a high moral purpose, hastened to enrol himself among the advocates of temperance. The pledge has been religiously kept—the visage of his mild and amiable wife is fast losing its careworn expression—"Bell" has become the joyous, hoping being she was designed to be; while Powell P—— is fast regaining all his former vigor and nobleness. Often do these contented beings talk over past scenes, while the amiable "Mabel" fails not to designate the night of which we have spoken, as that of "*The joyous surprise.*"

TOUGH CABBAGES.

A severe toper, was in the habit of coming home late at night, and taking a cold bite, which his kind and forgiving wife used to set out on the table for him.

One night, besides the usual dish of cabbage and pork, she left a wash-bowl filled with caps and starch. The lamp had long been extinguished, when the staggering sot returned home; and, by accident, when proceeding to satisfy his hunger, he put his fork into the wrong dish. He chewed away at his mouthful of caps very patiently for some time, but finally, being unable to masticate them, cried out to his wife,—"Old woman, where did you get your cabbages? they are so stringy I can't chew them!" "My gracious," replied the good lady, "if the stupid feller aint eating up all my caps that I put in starch over night!"

DESPERATE REMEDY FOR A DESPERATE DISEASE.

They tell a good story of old Dr. Rand. He was called to visit a hypochondriac patient, who fancied she had swallowed a mouse. On entering the room, the lady exclaimed, "Dear doctor! I am so glad to see you—I am in such distress—such pain! Oh, doctor, I've swallowed a mouse!" "Swallowed—nonsense," replied the doctor, in his mild and pleasant manner. "Oh, no, doctor!" said the patient, "it is not nonsense—it is a mouse—a live mouse—he ran into my throat when I was asleep, with my mouth open; and I feel him now, creeping about my stomach, and trying to gnaw out. Oh! doctor, do prescribe something quick, or I shall die." "Prescribe," said the doctor, "yes, I'll prescribe something that will cure it in a minute." "What is it, doctor? what is it? I'll take any thing you order." "Well, then, my dear madam, swallow a cat—if that don't cure you, nothing will." It was effectual.

Winter Term of Clinton Seminary.

THE WINTER TERM OF THIS INSTITUTION COMMENCED on Wednesday, December 22, 1841; and will continue 14 weeks, under the direction of the following Board of Instruction:—

JOHN J. BUTLER, A. M. *Principal.*

Eld. HIRAM WHITCHER, and Mr. DANIEL S. HEFFRON, *Teachers in the Male Department.*

Miss ELIZABETH EVERETT, and Miss MARY ELIZA PADDOCK, *Teachers in the Female Department.*

Agents for Clinton Seminary.—Volney Elliot, Clinton, Oneida county, General Agent; Eld. Robert Dick, Middleville, Herkimer county; Eld. H. Whitcher, Clinton; Eld. D. W. McKoon, Poland, Herkimer county; Elder Benjamin McKoon, Hume, Alleghany county; Eld. L. G. Gardiner, Deansville, Oneida county.

THE FRIENDS OF THE OPPRESSED

Should be informed, that Clinton Seminary is accessible to all persons of good moral character, whatever may be their condition or complexion. We had, during the past term, among our pupils, a native Indian, and seven colored youth. While most of the literary institutions of the land exclude such persons from their halls, or if admitted, treat them in such a way as to deter most from entering, we invite all of these wronged and suffering classes of our fellow-citizens, who wish to qualify themselves for usefulness, to come here, where they shall find a *home* and protection, and all the facilities for improvement in our power to afford them. And we call on the friends of the oppressed to aid us in carrying out these plans. Shall we not be sustained in our exertions to communicate the blessings of science and religion to all, without an invidious respect of persons? We trust that our abolition friends will generously respond to the appeal in behalf of this institution.

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